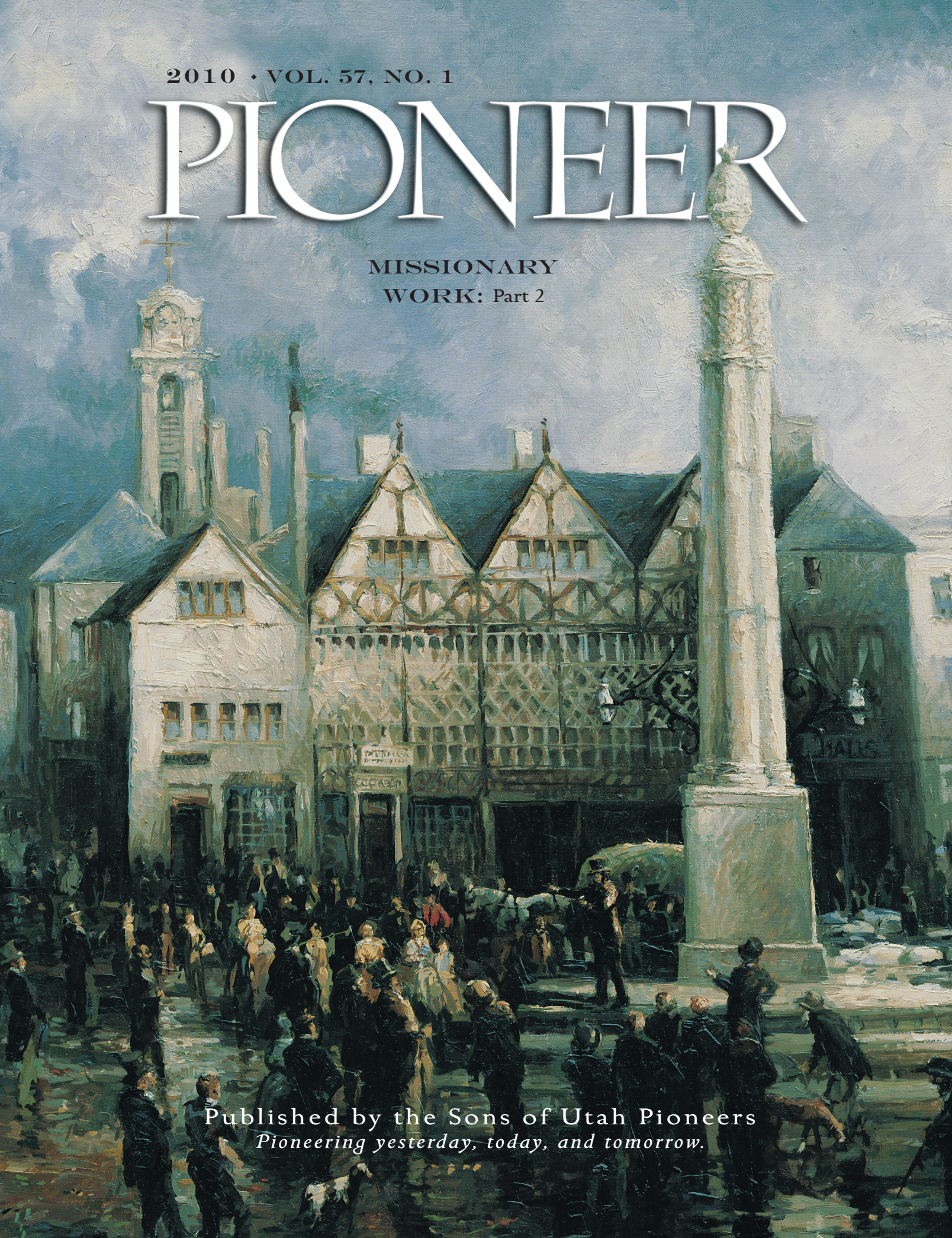


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PIONEER

MISSIONARY
WORK: Part 2



Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

PIONEER

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MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth, who will be tomorrow's pioneers.

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RESIDENT'S MESSAGE

by Dil Strasser

❖

Welcome to a new decade—2010. This year's SUP theme is "How Much Do We Love Our Pioneer Ancestors?" Each issue of *Pioneer* magazine focuses on something we love in our pioneer heritage.

In the last *Pioneer* magazine we followed the early missionaries of the Church as they preached the gospel in America. In this issue we continue looking at the missionary efforts as they took the gospel back to their homelands and as they opened up new areas of preaching throughout the world. We will be REMEMBERING the important and great work of these early pioneer missionaries.

REMEMBERING Our Pioneer Ancestors

We all have pioneer ancestors, if not in our own families, then in the ancestors of the Church's history. Some of these ancestors were Utah pioneers; some were part of the history of other parts of the country and world. Some we know well, others we know only a little, and some we don't know at all. To understand who we are we need to find, learn about, and REMEMBER our ancestors.

If we love our pioneer ancestors, we need to know the answers to these questions: Where did they come from and Why. How and When did they arrive and Where did they settled. What burned so deep in their hearts for them to sacrifice so much and go

through the trials, hardship, and even death to be obedient to their God. What can we learn from them?

Let me tell you about one of my ancestors. His name is Albert Petty. He and his family lived in Benton County, Tennessee, and were looking for the truth. They were found by



a messenger of God, Wilford Woodruff. Elder Woodruff taught them and baptized them, blessing their family. Then their personal eternal journey started. They experienced sorrow, trials, and troubles, as well as great joy. Because they stayed true and faithful, Albert and his family had an eternal effect on hundreds of God's children (their descendants) and, importantly, on me and mine.

Knowing the answers to the preceding questions demonstrates our love and desire to REMEMBER our ancestors. I believe that they want us to REMEMBER them. Did they not write in their journals day after day to help us REMEMBER?

I believe that our ancestors are praying for us, asking for guidance and direction for us. They want us to learn, grow, and succeed. Knowing what they went through will help us apply those lessons in our lives. It will bind us to them in love and caring. Knowing their stories will make a difference in our lives. I believe knowing and REMEMBERING our ancestors will make our lives better by giving us faith, hope, courage, and determination to do and be better people and to develop the character that they had.

In our busy lives—with so many things clamoring for our attention—we need to work hard at REMEMBERING who we are, why we are here, and where we are going.

Please enjoy this issue. Thanks for all the good you do for family and friends. ▣

—Dil Strasser

Our next issue will feature the history of the pony express in Utah and its 150th anniversary.

Invite friends to **SUBSCRIBE NOW**, or give gift subscriptions so others can enjoy our next informative and interesting issue! Visit our website at

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We have nothing else to do but...
Build Up the Kingdom of God

by Wilford Woodruff

JANUARY 27, 1883

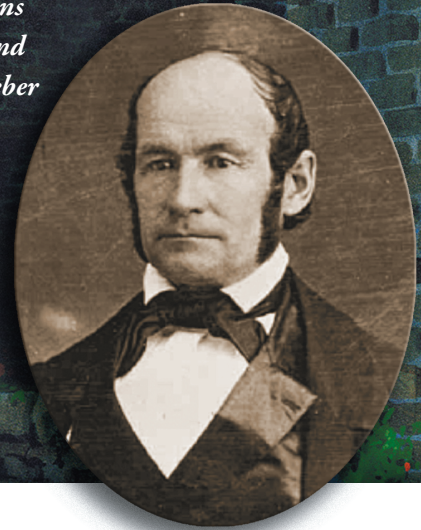
The devil in different ages has made war against the Saints and overcome them; and he has tried his best to destroy this Church and Kingdom. As I have said, Joseph and the first Elders met with the fiercest kind of opposition; but, with some exceptions, we have stood it all, and are the better to-day for having passed through the fire. When we went upon our first foreign mission, Joseph said to us, “No matter what may come upon you, round up your shoulders and bear it, and always sustain and defend the interests of the Church and Kingdom of God.” When we took our departure his demeanor in parting was something that I had never noticed or experienced before. After crossing the Mississippi River I crawled to the side of a house and lay down upon a side of sole leather, while suffering from the chills and fever. While resting there the Prophet Joseph came along and saw me. He gave me some parting advice in answer to some remarks made, and then told me to get up and go on, and all would be well with me. That is the way I parted with him upon that occasion. From that day to this I have noticed the

steady growth and increase of this people. We have nothing else to do but to build up the Kingdom of God. If we do this He will keep us and provide for us. We want to labor as a body of Priesthood, to enter into the holy of holies; we want to come before God, and pray until we get the spirit of this work, until we comprehend our calling before God.

There has never been such a dispensation upon the earth as the present one. In other dispensations men had to lay down their lives, and others to hide up in dens and caves of the earth, and wander in sheep skins and goat skins, for the word of God. We have had a taste of the same treatment in our day. And we have also seen days of poverty. When for instance, we left to go on our first English mission, two dollars would have bought everything I left to feed and clothe my wife and children. I hardly had a day's provisions in my house. It was a good deal so with my brethren; but we did not stay to nurse our wives. Those were the days of our poverty; and we never knew what it was to be comfortably well off until we came to these valleys of the mountains. We had a great many trials in those days or what we called trials. I want to get this principle into your minds, that God Almighty is guiding the course



*In English towns
of Chatburn and
Downham, Heber
C. Kimball
and his
companion
baptized
many in the
Ribble River.*



of this Church and Kingdom, and not we; and He has organized it for this day and generation and it never will be rooted out of the earth again. The Prophet Joseph knew what he was doing; in fact, he knew much more than he dared to tell on account of the prejudice, traditions, and unbelief of the people. I used to have peculiar feelings about his death and the way in which his life was taken. I felt that is, with the consent and good feelings of the brethren that waited on him after he crossed the river to leave Nauvoo, Joseph could have had his desire, he would have pioneered the way to the Rocky Mountains. But since then I have been fully reconciled to the fact that it was according to the programme, that it was required of him, as the head of this dispensation, that he should seal his testimony with his blood, and go hence to the spirit world, holding the keys of this dispensation, to open up the mission that is now being performed by way of preaching the Gospel to the "spirits in prison." But those who shed his blood, and the people and nation who sanctioned it in their hearts, have that to meet, and they can more escape the death of the body. My views and feelings in regard to the Twelve and leading men of this Church have been this, that when they leaven this stage of action they will

be permitted to lie down in peace surrounded by their families and friends; and also, that God will never require them to stain their hands with the blood of their fellow men, in order to protect themselves from violence; but, that the Lord will fight our battles, and frustrate the measures that would lead to such an issue. And the wisdom of this is manifested in the fact that part of our duty is to build Temples, and officiate in the same; and this we could not do so acceptably to God if our hands were stained with the blood of our fellowmen, even in our own defense. Hence I believe that God will cause the wicked to slay the wicked; and that He will cut off our enemies by judgment from time to time, as it shall be deemed prudent by Him. All is peace in Zion, and I thank God for it. I am reminded of a saying made by Brother Cannon upon entering the well furnished parlor of one of President Merrill's houses, of Richmond, in Cache County. "What," he said, "all this and heaven too?" Yes, God intends to give to His Saints the good things of the earth, as well as the blessings of heaven, as they shall become able to use them properly. ▀

Wilford Woodruff, Journal of Discourses, 24:54–55, Jan. 27, 1883.

All Corners of the Earth

When Elder Orson Pratt arrived in Scotland in early 1840, he climbed a rugged, rocky hill that rose in the middle of a natural park, displaying a magnificent view of the ancient city. Known by the Saints as Pratt's Hill, there Orson pleaded with the Lord to give him two hundred souls to convert. The Lord answered his prayer.

In the first years following the 1847 founding of a refuge in the West, The Church of Jesus Christ of Latter-day Saints, under inspired leadership, achieved a remarkable work. It began to conquer a desert, establish a core of settlements, gather thousands of refugees to Deseret, and courageously take the gospel to many nations of the earth. . . .

Coincident with their interest in the gathering was the renewed attention given by the First Presidency to the spreading of the gospel of Jesus Christ to the nations of the earth. . . . Many of the Twelve and several elders under their direction were assigned to take the gospel message to the nations of the earth; . . . each of them was accompanied by several missionaries.

In the general conference of October 1849, Franklin D. Richards was called, along with others, to a mission in England. Elder Richards was to succeed Orson Pratt as mission president. Missionary work in Great Britain

had continued with great success following the short mission of Parley P. Pratt, Orson Hyde, and John Taylor in 1846–47. Thereafter, Orson Spencer and then Orson Pratt directed the mission. Thousands of converts entered the Church between 1847 and 1850. Elder Pratt also supervised the emigration of over three thousand people to Kanesville, Iowa, in the first use of the Perpetual Emigration Fund in England.

Elder Franklin D. Richards officially replaced Orson Pratt as mission president in England on January 1, 1851. Under his able leadership for the next seventeen months, thousands more joined the Church, and arrangements continued unabated for the gathering of these Saints to Zion. Both Orson Pratt and Franklin D. Richards published numerous tracts, which helped the missionary effort. The most important publication, however, was a compilation of several revelations and books of scripture translated by the Prophet Joseph Smith, which the English Saints had not previously seen. Elder Richards aptly named this compilation the Pearl of Great Price. This small volume, first published in 1851, became the foundation for the scriptural book by the same name that would be accepted as a standard work of the Church in 1880. (See “Early Missionary Tools for Preaching the Gospel,” pp. 34–35 this issue.) Clearly the British Saints contributed greatly to the strength of the Church. Of the thousands who gathered to Zion in the Rocky Mountains in the nineteenth century, over half came from Great Britain.

Other members of the Twelve introduced the gospel to the continent of Europe. John Taylor directed the first missionary activity in France and Germany in 1849 and 1850. The revolutions that racked Europe in 1848 so stirred society there that Elder Taylor and his companions found little success in either nation, but the Book of Mormon was published in both French and German, and a branch of the Church was established in Hamburg, Germany. Sporadic missionary work continued in Germany for several more years.

Elder Lorenzo Snow, assigned to take the gospel to Italy, arrived in the Piedmont region in June 1850 with two companions, Joseph Toronto, a native of Italy, and T.B.H. Stenhouse, a convert from Britain. The

missionaries enjoyed some success among a Protestant group known as the Waldenses but were unsuccessful with the larger Catholic population. Lorenzo Snow arranged for the translation of the Book of Mormon into Italian and sent the first missionaries to Malta and India. In December 1850, Elder Stenhouse introduced the gospel to Switzerland. In February 1851, Elder Snow dedicated this land for the spreading of the gospel. The work there progressed slowly but steadily throughout the 1850s, and Switzerland became the third most productive mission of the Church in Europe after England and Denmark.

The task of taking the gospel to Denmark was given to Elder Erastus Snow of the Twelve. He arrived in 1850 and enjoyed almost immediate success under Denmark’s strong constitutional guarantee of religious freedom. From among the many converts, Elder Snow set apart 150 native missionaries, who in turn helped speed the dissemination of the gospel message. From Denmark the work quickly spread to Norway, Sweden, and Iceland. Although not as many converts joined the Church in these other countries as in Denmark, all of Scandinavia contributed thousands of Saints to the great gathering to Zion during the next fifty years.

During this time of renewed international missionary zeal, many courageous attempts were made to take the gospel to other nations of the earth. These were usually only marginally successful. Parley P. Pratt was assigned the responsibility of heading the Pacific Mission and sent missionaries to China, Hawaii, Australia, and New Zealand. In 1851 he went to Chile but a revolution paralyzed his efforts. The T’ai-ping Rebellion in China thwarted Hosea Stout’s work there. Labors in Australia and New Zealand bore some fruit, and a few immigrants came to Salt Lake City in the 1850s.

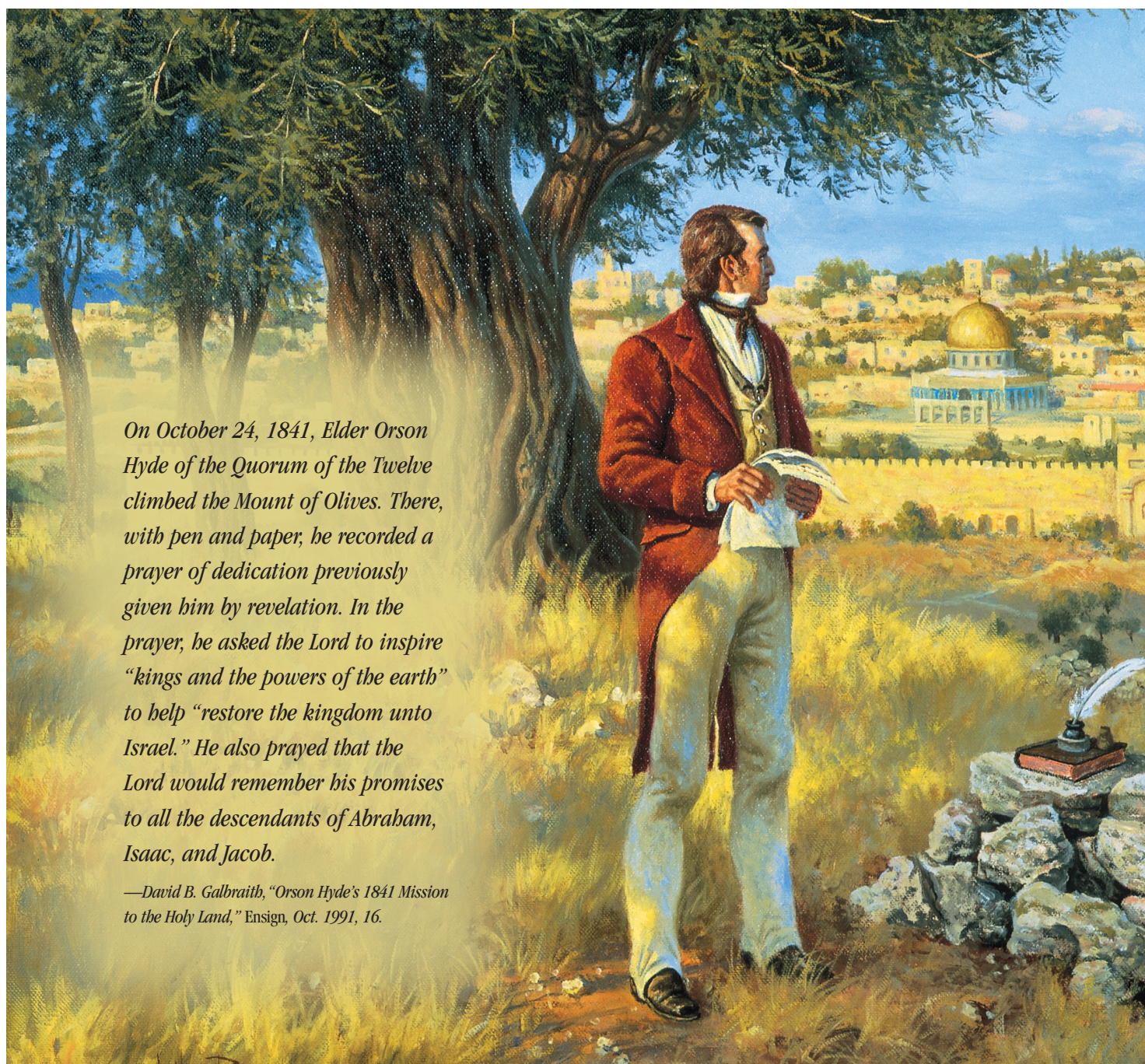
The greatest success in the Pacific was in the Hawaiian Mission, which was opened in 1850. George Q. Cannon felt impressed to take the gospel to the native islanders instead of only to the Europeans and Americans. Learning Hawaiian, Elder Cannon and the brethren who followed him found thousands of people ready to accept the gospel.

Missionary work was also strengthened again during

the Civil War. While virtually little missionary activity occurred in North America during this time, the Church grew throughout Europe. The development of the transatlantic telegraph greatly aided communication with the European Saints. In 1860 the First Presidency sent three members of the Council of the Twelve—Amasa M. Lyman, Charles C. Rich, and George Q. Cannon—to preside over both the British and European missions, headquartered in Liverpool. These three Apostles presided over the European mission until May 14, 1862,

when Elders Lyman and Rich returned home. Elder Cannon went to Washington, D.C., to work briefly on obtaining statehood for Utah; then he returned to England to preside until his return to Utah in 1864.

Using native British and Scandinavian missionaries where American elders were not available, these Apostles rejuvenated the gathering of Israel both in the British Isles and on the European continent. The number of conversions surged again following a decline that had occurred during and after the Utah War. England and the



On October 24, 1841, Elder Orson Hyde of the Quorum of the Twelve climbed the Mount of Olives. There, with pen and paper, he recorded a prayer of dedication previously given him by revelation. In the prayer, he asked the Lord to inspire “kings and the powers of the earth” to help “restore the kingdom unto Israel.” He also prayed that the Lord would remember his promises to all the descendants of Abraham, Isaac, and Jacob.

—David B. Galbraith, “Orson Hyde’s 1841 Mission to the Holy Land,” Ensign, Oct. 1991, 16.

Scandinavian countries were the most fertile fields of labor. To save costs to the Church, Brigham Young directed the missionaries to travel “without purse or scrip” and to obtain their board and bed from willing members of the Church. Most missionaries also had children and wives who would have to support themselves, with backup from local quorums of the priesthood. . . .

In the fall of 1860, John W. Young brought immigrants by ox teams from the Missouri River after having taken an ox train of produce to the East to sell to provide

for immigrants. . . . Thereafter ox teams were sent from Utah in April with provisions for the yearly immigration, and they returned with immigrants in the summer and early fall. Young men were called as missionaries to be teamsters for these “Church trains.” Between 1861 and 1868 the Church brought more than sixteen thousand Europeans to Utah at a reduced cost because the Saints gave teams, labor, and supplies. Furthermore, fewer supplies needed to be purchased from outsiders. . . .

The Church continued to grow in other parts of the world as well, but not without opposition.

In New Zealand, Elder Robert Beauchamp, a missionary from Melbourne, Australia, was peppered with rotten eggs in Wellington. On another occasion he escaped injury through the intervention of his Heavenly Father, who hid Elder Beauchamp from the eyes of the wicked men who were going to tar and feather him.¹ . . .

In Scandinavia, Elder Knud Peterson reported that during the year 1871, 1,021 souls were baptized into the Church. He continued, “A good many of the native Elders have been appointed to missions during the winter.” Crowded meetings were reported in Sweden, although in that country and Norway, Church elders “are still subjected to fines and imprisonment for administering the ordinances of the Gospel. In Norway exists religious liberty for all Christian denominations, but the supreme court has passed the strange sentence that the church of Jesus Christ of Latter-day Saints is not a Christian religion,” and therefore Church members were denied religious freedom. The Saints in Norway were also very poor, but 630 of them had raised sufficient means to emigrate to Zion that year.² . . .

During the last decade of his life, Brigham Young continued to extend the borders of the Latter-day Saint commonwealth by colonization and to oversee further expansion in missionary work and immigration. By the end of his life, Mormon colonies had been established in Arizona, and missionary work extended into the Republic of Mexico. ▣

1 “The Church in New Zealand,” *Millennial Star*, Jan. 9, 1872, 25.

2 *Millennial Star*, Jan. 30, 1872, 75–76.

(See Church History in the Fulness of Times, *Institute Student Manual*, 348–412.)



Orson Hyde Dedicates the Holy Land, by Clark Kelley Price.

French Polynesia

S. George Ellsworth, HISTORIAN

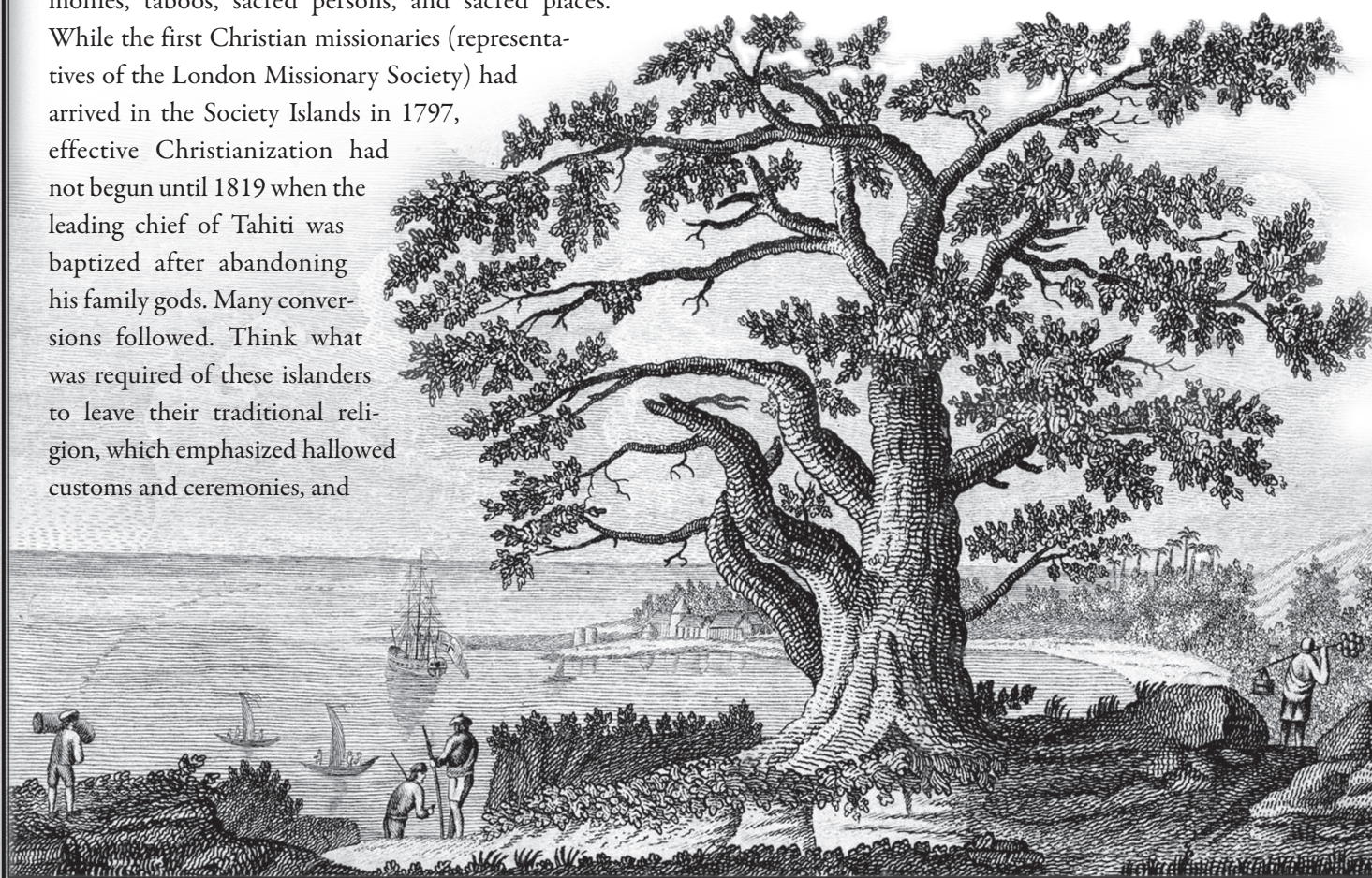
Between 1844 and 1852, the Church's first non-English speaking, non-Caucasian mission was established in French Polynesia. The missionaries' task was manifold. They had to learn a foreign language, become acquainted with Tahitian folkways, and decide which folkways harmonized with the gospel and which did not. From their experience in the Church and their knowledge of the gospel, these missionaries had to select and phrase the gospel message in terms understandable to the islanders.

When the first LDS missionaries landed in 1844, only a generation had passed away since the islanders had abandoned their traditional religion—complete with ancient gods, cosmogony, priesthoods, ceremonies, taboos, sacred persons, and sacred places. While the first Christian missionaries (representatives of the London Missionary Society) had arrived in the Society Islands in 1797, effective Christianization had not begun until 1819 when the leading chief of Tahiti was baptized after abandoning his family gods. Many conversions followed. Think what was required of these islanders to leave their traditional religion, which emphasized hallowed customs and ceremonies, and

convert to a Western religion teaching concepts of sin, repentance, and redemption through the sacrifice of the Son of God. . . .

The LDS Missionaries in the Pacific

On May 23, 1843, Joseph Smith called four men to the Pacific Islands: Noah Rogers (president), Addison Pratt, Benjamin F. Grouard, and Knowlton F. Hanks. Brigham Young set them apart and gave them general instructions.¹ Surprisingly, several of these men were prepared for this mission. Pratt and Grouard had been seamen in the American whale fishery industry. Pratt had spent six months on O'ahu, Hawai'i, in 1822. . . . Each had served short missions in the States . . . , was well read in the scriptures, and knew the basic tenets of the gospel.



As a young man in his 20s, [Addison Pratt] had journeyed as a sailor to the Pacific and had spent six months living and working among the Polynesian people of the Sandwich Islands. While there, he learned the rudiments of the Hawaiian language. For another 10 years, he sailed the oceans of the world aboard whalers, merchant ships and coastal vessels. . . .

After joining the Church, Addison, Louisa [Barnes, his wife], and their four daughters followed the Saints to Nauvoo. . . . It is believed that Pratt had a conversation with the Prophet Joseph Smith while working on the Nauvoo Temple wherein he mentioned his time on Oahu and how the Polynesians reminded him of American Indians. In May 1843, Joseph Smith called Addison Pratt . . . [and three others] to open a mission in the [Pacific] islands.
—See Kathleen C. Perrin, “First missionaries traveled on whaler round horn in 1844,” *The Deseret News*, May 7, 1994.



The four missionaries made their way to the East Coast of the United States and from New Bedford, Massachusetts, boarded the *Timoleon* bound for the Society Islands. Elder Hanks died en route and was buried at sea. After seven months, the *Timoleon* made its first landfall on the island of Tubuai, about three hundred miles south of Tahiti. Elder Pratt accepted the islanders' invitation to disembark and be their teacher, and he took up residence there in early May 1844. Elders Rogers and Grouard traveled on to Tahiti, beginning their labors at Papeete under adverse conditions.

The society of Papeete was in an upheaval. The ongoing war between the French and the islanders and the bitter resentment of the English missionaries at losing their place in society because of the French occupation and the arrival of the Mormons all presented problems. After months of discouragement and little success, Elder Rogers returned to Nauvoo. Elder Grouard left Tahiti for the Tuamotu Archipelago and commenced laboring on the coral reef island of Anaa. Elders Pratt and Grouard, who did most of the initial proselyting, were the two who can be credited with establishing the Church in French Polynesia.

There was no LDS Church literature in the Tahitian language, so these missionaries depended on the London Missionary Society's work for the Bible

and hymnals. Elders Pratt and Rogers took with them copies of the Book of Mormon, the Doctrine and Covenants, Parley P. Pratt's *Voice of Warning*, and Orson Pratt's *Remarkable Visions*.²

The missionaries' first task was to learn the language. Pratt explained the process well. He assembled with the people, sang with them, and wrote down the words as he understood them. Unfortunately, his prior language experience was not necessarily an advantage:

“They often laugh at me for talking Owyhee [Hawaiian] to them,” he wrote in his journal, “and I fear this in some degree will be a disadvantage to me.”³ With the aid of a handful of Americans living on the island of Tubuai, Pratt made progress and in five months declared himself “tolerably understood.”

A year later, he wrote Brigham Young: “I can explain almost any passage of scripture after a fashion; but their language is so deficient, and the translation of the Bible is so imperfect, that it is hard to make them understand the plan of salvation. . . . What knowledge we have obtained of the language is by hard study, and not by the ‘gift of tongues.’”⁴

Pratt's struggle with the language led to his first converts. The Americans on the island, who were building a schooner by salvaging parts from a wrecked ship, served as his interpreters on various occasions, including

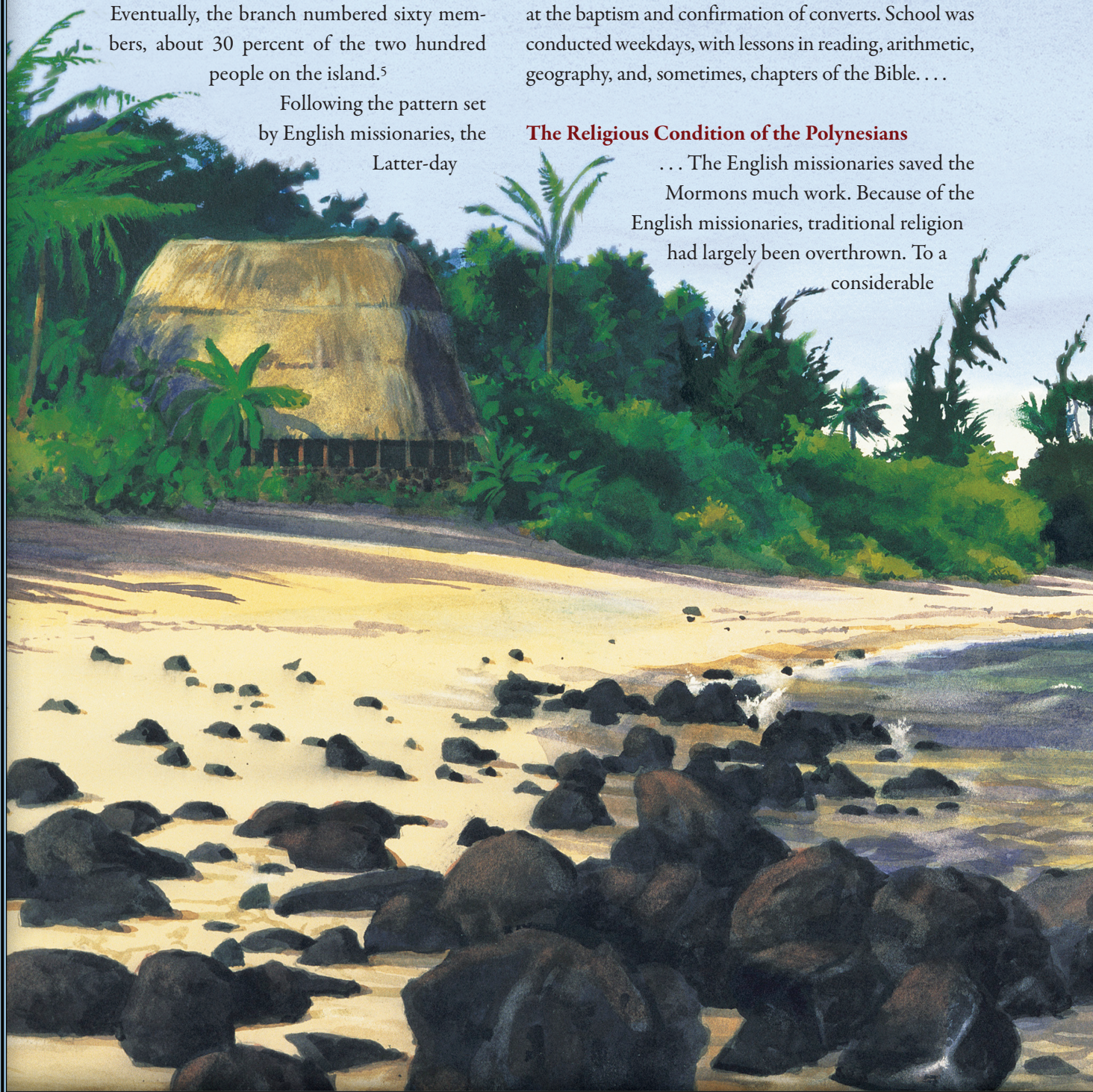
his informal gospel discussions at night. In time six of these seven Americans joined the Church, forming the nucleus of the Tubuai congregation. As soon as there were enough men to be ordained to the priesthood, Pratt organized the Tubuai congregation into a branch, the first one in the Pacific, on July 29, 1844. Eventually, the branch numbered sixty members, about 30 percent of the two hundred people on the island.⁵

Following the pattern set by English missionaries, the Latter-day

Saints held three preaching services each Sunday: one each in the morning, afternoon, and evening. Baptismal services were usually on Sunday, an hour or two before the meeting. Meetings consisted of hymns, prayers, confirmations, ordinations, and sermons. The sacrament was administered on the first Sunday of each month and at the baptism and confirmation of converts. School was conducted weekdays, with lessons in reading, arithmetic, geography, and, sometimes, chapters of the Bible. . . .

The Religious Condition of the Polynesians

. . . The English missionaries saved the Mormons much work. Because of the English missionaries, traditional religion had largely been overthrown. To a considerable



degree, the traditional gods had been destroyed, their temples abandoned, and ancient taboos removed. The Tahitian language had been committed to written form, and books—including the Bible—had been translated from English into Tahitian. Churches and schools had been established and governments instituted along lines reminiscent of European political and judicial institutions.

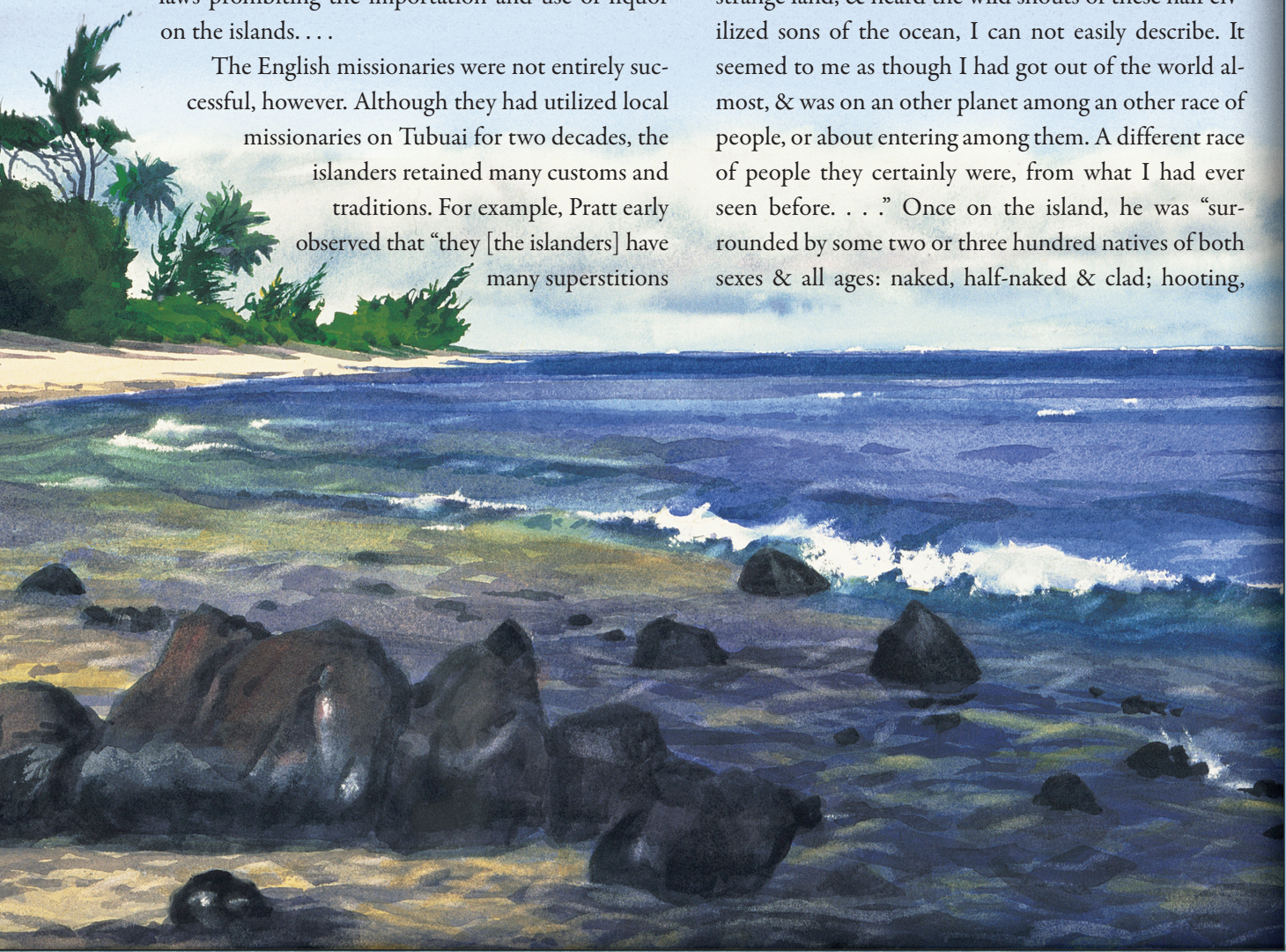
The English missionaries endeavored to enforce the Christian standards of sexual morality. Island families had been encouraged to build and occupy homes of their own in an effort to abolish communal sleeping. Moreover, the English missionaries had prohibited traditional dances—altogether too suggestive for these Christians. The English had also been able to effect laws prohibiting the importation and use of liquor on the islands. . . .

The English missionaries were not entirely successful, however. Although they had utilized local missionaries on Tubuai for two decades, the islanders retained many customs and traditions. For example, Pratt early observed that “they [the islanders] have many superstitions

respecting devils and ghosts.”⁶ During his first year there, he visited ancient worship centers, the *maraes*, “the sacred place[s] . . . used for worship, where stones were piled up, altars erected, sacrifices offered, prayers made, and sometimes the dead deposited.”⁷ But it was another year before they told him more about the *maraes* and human sacrifices.⁸

While Elder Pratt worked on Tubuai, Elder Grouard focused on the Tuamotu Archipelago, and Anaa in particular, where Grouard had heard he would be “among strangers & semi-savages . . . as it was but a few years since that the Paumotu [Tuamotu] natives were wild, ferocious cannibals; glutting themselves on human flesh.”⁹

Grouard wrote: “My feelings, as I approached this strange land, & heard the wild shouts of these half civilized sons of the ocean, I can not easily describe. It seemed to me as though I had got out of the world almost, & was on an other planet among an other race of people, or about entering among them. A different race of people they certainly were, from what I had ever seen before. . . .” Once on the island, he was “surrounded by some two or three hundred natives of both sexes & all ages: naked, half-naked & clad; hooting,



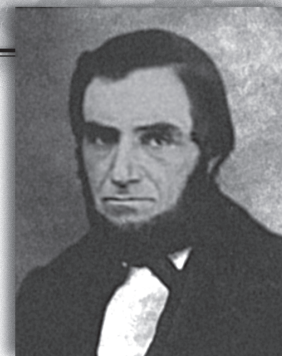
hallooing, laughing & jabbering like a legion of evil spirits. They looked to me wild & savage; & hearing the frightful savage noises they made, & not being able to understand a word they said, I really did not know but what I had become a victim for sacrifice in very deed.”¹⁰

Grouard was met by high chiefs, “large, well built, & of a noble mien, & well dressed in the native style. I was agreeably surprised to see such likely looking persons.” He was further encouraged by the fact that they could speak Tahitian “if they choose.” The chiefs were satisfied with Grouard’s reasons for coming to their island, and they encouraged him to stay. Of a population of about two thousand on the island of Anaa, only “near one hundred” had been baptized into Christianity by the English missionaries. . . .

Grouard rejoiced at the reception he and his message received from these people on Anaa. “Notwithstanding their ignorance and superstition: they would always hearken to counsel, & pay the greatest respect to our teachings & authority, & sought advice from us in all things, temporal and spiritual.” Genuine satisfaction repaid his many personal “privations and hardships”:¹¹

“To hear them calling upon the Lord, who but a few short years before were the most ferocious savage canibals, & to hear them call, too, in the name of Jesus for God to roll forth establish & build up his latter day work, it caused more joy in my bosom than I can tell. . . . I have baptised three generations, namely father son & grandson, who have together set down to these feasts of human flesh, who are now faithfull members of the Church of Christ.”¹² . . .

During summer 1846, Elder Grouard, having built a large *pahi paumotu* (a double canoe), took an extended voyage, visiting and preaching on several of the coral-reef islands of the Tuamotus. His experience among these rarely visited islands led him to conclude that many of the ancient beliefs were still very much alive. On Rangiroa he found many “Marais or idolitrus worshipping places scattered all over the Island.”¹³ He suspected that many still followed the old ways. . . .



Noah Rogers (president) Benjamin F. Grouard

Notwithstanding their concerns about the survival of traditional religion in one form or another, the LDS missionaries found much in the islanders’ culture to praise, encourage, and build upon. They appreciated the people’s generosity, altruism, kindness, and deep, sincere religious faith. The islanders’ willingness to be taught and to obey were also commendable. There is no doubt that Pratt and Grouard loved the people sincerely. Their dedication to the islanders was profound and their devotion enduring.

The Teachings of the LDS Missionaries

The Church was young when the LDS missionaries arrived in French Polynesia. One must keep in mind that the elders left Nauvoo in 1843 and that they had been members of the Church only a few years. . . . When the French governor required an official statement of purpose from the missionaries in 1850, they replied as follows:

“1st. To preach the everlasting Gospel. . . .

“2nd. To teach the people by precept and example the habits of virtue and industry. . . .

“3rd. To observe and keep the laws of every land wherein we dwell . . . and to teach and admonish the people to observe and keep the laws of their land.”¹⁴ . . .

LDS missionaries [also] taught people passing through the area. In October 1844, while on Tubuai, the crew of a visiting ship invited Elder Pratt to speak. . . . The listeners “told the brethren the next day, that such preaching was new to them, but they did not see how any boddy that believed in the Bible could get around it for it was all scripture, none could deny.”¹⁵ . . .

Baptism by immersion was perhaps the most distinctive Latter-day Saint practice to the islanders. The English missionaries had baptized by sprinkling, so the Tahitians had never seen baptism by immersion. At times hundreds of people came to the shore to witness the ordinance. The elders were quick to take advantage of the islanders' fascination by holding preaching services.¹⁶ . . .

There are many references in Pratt's daily account of his administering to the sick. . . . Shortly after he landed on Tubuai, attesting to the Latter-day Saints having the same gifts of healing as did the Saints of former days, Elder Pratt wrote: "Today [November 13, 1844] I administered some consecrated oil to Br. Pilot. He had been sick several days with a rheumatic affection in his legs and feet. . . . I asked him if he was willing to dispense with doctoring and put his trust in the Lord. He said he was. I first washed his feet thoroughly in cold water,

then anointed and laid hands on them. I called the next morning and the knee and foot that was swollen the worst and the most painful was entirely well."¹⁷ . . .

In July 1844 on the island of Anaa, Elder Grouard was summoned to the bedside of a sick sister.

"I laughed when the messenger told me she was posed of a devil, but he Assured me it was true, & entreated me to make haste. Knowing the natives were very superstitious, & never having seen a person actually posed of a devil, I did not believe it, but thought probably some severe pain had taken the person; cholic or something of the kind: but when I arrived where the person was I received a sensation that told me it was something more than cholic. Such a scream I never had before witnessed, & it rather startled me: but after looking on the person a few minuits my fear left me: I then laid hands on her & in the name of Jesus Christ I rebuked the evil spirit, & he immediately left her,

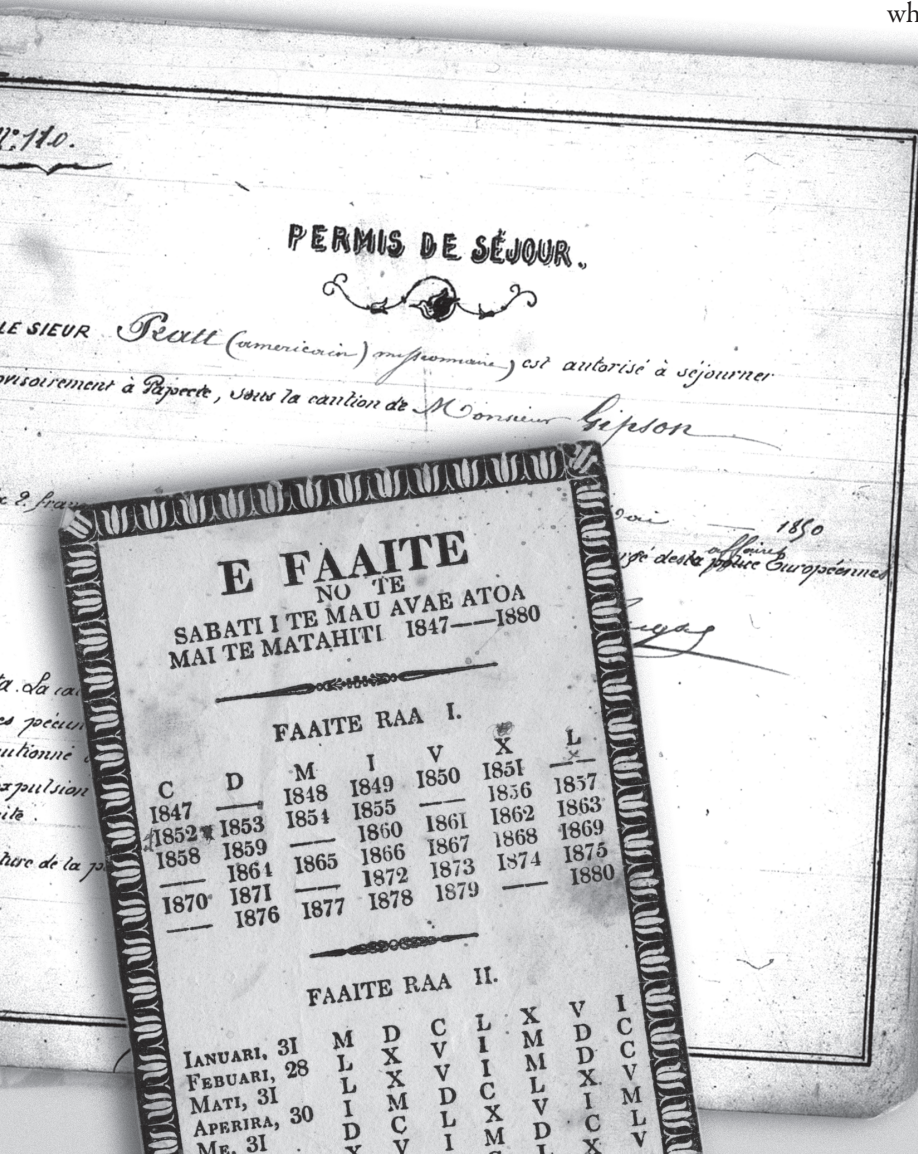
when she arose in her right mind & called for some drink, & in a few minuits was as well as ever."¹⁸ . . .

In the islands, liquor had been introduced by European and American seamen. . . . Where resident foreigners ran grog shops, every ship that stopped dispensed quantities of liquor to the local inhabitants.

Consequently, the elders made observing the Word of Wisdom, with its admonition against drinking and smoking, a serious matter. . . .

Just as the LDS missionaries stressed the importance of the Word of Wisdom, they required moral chastity. . . . As already noted, the English

Addison Pratt's permis de séjour (permission to reside in the islands) was issued November 13, 1850. A perpetual calendar found in Elder Pratt's Tahitian Bible was used to help natives determine the Sabbath day.



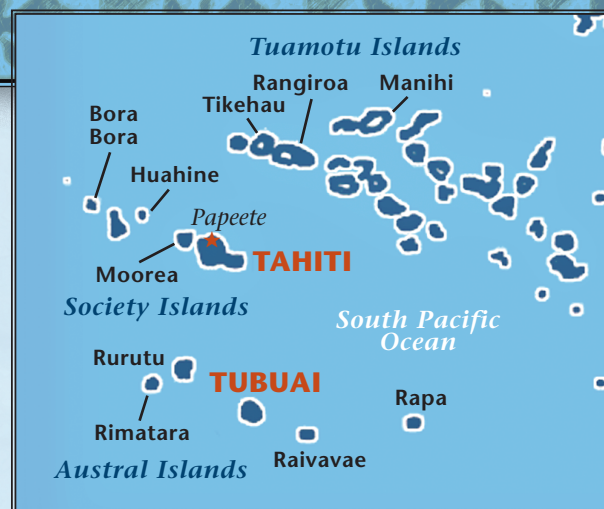
missionaries had effected the prohibition of native dances. Hence, the LDS missionaries recorded little about the practice. What is said, however, shows that the Mormons agreed with the English on this score. On July 19, 1846, Pratt entered in his journal: “In the evening tried and suspended some members for dancing and smoking, which are contrary to the rules of the church, and also dancing is not allowed out of the church.”¹⁹ . . .

While dancing was usually prohibited, singing was generally encouraged. Pratt noted that “the Pacific islanders have a great desire for learning psalm, and hymn tunes. They have very strong and clear voices, not very high, nor very low.” Pratt spent much time teaching hymns and translating words for them. . . .

A strong work ethic was included among the positive and practical teachings of the LDS missionaries. An officer of the government on Anaa came to Elder Grouard and inquired, If any person comes into your church must they leave off work? No, said I, but to the contrary must become more industrious. What, enquired he, may one do all manner of work? Yes said I, if it is but honest. Well then said he, I have an office in government & in case I should be baptized what should I do with that, lay it aside? No, said I, but you should be more careful & diligent to act in truth & righteousness in it.²⁰ . . .

The Success of the Missionaries

The Mormon mission to French Polynesia effectively closed in 1852 after the French passed a law making it extraordinarily difficult for any foreigner to be recognized as a minister; most English Protestant missionaries soon departed as well. Tubuai and the Tuamotus had been the centers of greatest success for the LDS missionaries, the places where most of the islanders were converted to the Church. After the mission closed, there was backsliding, to be sure. Without missionaries to tend the flock constantly, it is a wonder that the converts remained as true as they did. . . .



In the end, the successes far outweighed any failures. Elders Pratt and Grouard would have been pleased to hear their work complimented by others. . . . The American consul at Tahiti and a son of an English missionary together visited Pratt in September 1846 and said that “there had never been a mission started in the Pacific Ocean that had met with the success that this had, & when our means & encouragement from home were considered, it was a wonder.”²¹

The strength of the Church in French Polynesia today stands as a tribute to these early missionaries and their service. They were pioneers in introducing the Polynesian people to the gospel, and the large number of Polynesian Saints in the Church today attests to the firm foundation they laid. ▣

1 Joseph Smith Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed. rev., 7 vols. (Salt Lake City: Deseret Book, 1971), 5:404–5.

2 Orson Pratt’s book contained an account of Joseph Smith’s First Vision, the coming forth of the Book of Mormon, and other events in the Prophet’s life, coupled with an excellent exposition of the fundamentals of Mormonism closely paralleling the Articles of Faith.

3 Addison Pratt, Journals, May 12, 1844, Church History Library, hereafter CHL; Ellsworth, *The Journals of Addison Pratt* (Salt Lake City: Univ. of Utah Press, 1990), 159.

4 Addison Pratt to Brigham Young, Feb. 20, 1845, in *Times and Seasons* 6 (Nov. 1, 1845):

1019–22; “News from Our Mission in the Pacific,” *Millennial Star* 7 (Jan. 1, 1846): 15.

5 During Grouard’s first eight months in the Tuamotus, he organized eight branches with a combined membership of nearly eight hundred.

6 Pratt, Journals, July 24, 1844; Ellsworth, *Journals of Addison Pratt*, 78.

7 John Davies, *A Tahitian and English Dictionary* (Tahiti: London Missionary Society’s Press, 1851; reprint, AMS, 1978), 133; Pratt, Journals, July 24, Sept. 5, Oct. 12, Nov. 16, 1844; Ellsworth, *Journals of Addison Pratt*, 178, 189–90, 207, 217.

8 Pratt, Journals, Oct. 1, 1845; Ellsworth, *Journals of Addison Pratt*, 246; Addison Pratt to George A. Smith, Mar./Apr. 1849, in *Frontier Guardian* (Kanesville, Iowa), June 13, 1849; reprinted in Addison Pratt to Brother Smith, in “Letter from Elder Addison Pratt, Late of the Sandwich Islands,” *Millennial Star* 11 (Aug. 15, 1849): 250.

9 Benjamin F. Grouard, Journal, Apr. 23, 1845, CHL.

10 Grouard, Apr./May 1845.

11 Grouard, Jan./Feb. 1846.

12 Grouard, Apr./May 1845.

13 Grouard, Jan./Feb. 1846.

14 Pratt, Journals, Aug. 12, Nov. 11, 1850; Ellsworth, *Journals of Addison Pratt*, 448, 456–460.

15 Pratt, Journals, Oct. 2, 1844; Ellsworth, *Journals of Addison Pratt*, 201–2.

16 Pratt, Journals, Oct. 21, 1844; Ellsworth, *Journals of Addison Pratt*, 209–11; Grouard, Journal, Aug. 10, 1844, May 22, 25, 1845, June 1845.

17 Pratt, Journals, Nov. 13, 1844; Ellsworth, *Journals of Addison Pratt*, 215–16.

18 Grouard, Journal, July 8–10, 1845.

19 Pratt, Journals, July 19, 1846; *Journals of Addison Pratt*, 285.

20 Grouard, Journal, May 1845.

21 Pratt, Journals, Sept. 14, 1846; Ellsworth, *Journals of Addison Pratt*, 287–88.

FIRST MISSIONARIES

YEAR	LOCATION
1832	Canada
1837	Britain, Ireland
1839	Scotland
1840	Wales
1842	Palestine
1843	Society Islands (French Polynesia)
1844	Australia, Germany, India, Jamaica, South America
1849	France, Scandinavia
1850	Denmark, Hawaii, Italy, Switzerland
1851	South America
1852	British Guiana, Burma, China, Gibraltar, India, Siam, South Africa, West Indies
1875	Mexico
1883	Austria, Hungary
1885	Turkey
1888	Samoa
1891	Tonga
1901	Japan

BIOGRAPHY OF ANN *Howell* BURT



"There came to their house some strange men from America. . . . They spoke about the gospel of peace, which had again been brought to earth."

One day Ann Howells was sitting with her mama sewing. . . . There came to their house some strange men from America. One of them was the . . . apostle John Taylor. Ann wondered considerably at these men, for they were not like the ordinary business men who used to come and visit her father, and of whom she took little notice. These men . . . talked about God, about a new prophet like those that used to live in olden days, that Ann had often read and heard about. And they spoke about the gospel of peace, which had again been brought to earth. . . . Mr. and Mrs. William Howells listened and . . . their hearts were touched.

Persecutions began at once, and the once happy, peaceful home was now no longer the same. Ann Howells was no longer the well-to-do merchant's daughter; she was only a "Mormon" girl, one of those despised, misled and foolish people, at whom all the world was pointing the finger of scorn.

Ann was baptized when she was twelve years old, and soon after her father was called to go on a mission to France. William Howells was the first Mormon missionary to go to that country. After opening the mission there, he returned to visit his family in Aberdare, Wales. He decided to take his little daughter Ann back to France with him, as she was apt, and he thought after learning the French language, she might be a great help to him and might soften the anger of the persecuting mobs. . . .

Before she left, little Ann was requested to go on the stand one Sunday at meeting and sing "Home, Sweet Home." . . . Brother Taylor was so delighted with her singing that he had the song printed on pink silk and gave it to her as a keepsake.

Life, for a Mormon girl, young as she was, among strangers, in a strange city, was not all pleasure. Mormons were of course persecuted there as they had been in their homeland, and the language was quite an obstacle to be surmounted; however, Ann soon learned to speak French fairly well.

Ann helped distribute tracts from house to house. After three days or more, they would generally call for the tracts and if the people had read them, Ann would give them some more and invite them to their meetings. Many times the little girl was driven away with threats and she had to run as fast as she could to escape trouble.

They were located at a place called St. Mallow. It was among the poor, where the Saints have generally had to locate. The feeling of opposition was strong

against them and at one time had it not been for the intervention of friends, Elder Howells would have been thrown into a pond of water.

Elder Howells decided that it was best to leave the place and they immediately embarked for St. Servin to begin work there. At their arrival, it being late in the day, they were unable to find lodgings and were obliged to spend the night in the suburbs of the city, out-doors and without shelter. After finding lodgings and beginning work again, Elder Howells and his daughter soon found that persecution followed them wherever they went, and it was not long until mob violence forced them out [to] the grove where they had spent their first night at St. Servin. The mob followed them, however, but Elder Howells succeeded in eluding them until towards morning, when he left his little daughter in the grove while he went into the city to ascertain how matters stood at their lodgings. He told Ann to stay where she was and he would soon return with some breakfast. But soon after his departure some of the mob returned and finding the girl alone took her with them. Ann had no idea what they were going to do with her and was of course badly frightened. . . .

Near the entrance to the grove, they met a kindly disposed woman, who succeeded in inducing the mob to let her take the little girl in her charge. The men were probably not sorry to get rid of the child, since she would not and could not tell anything about her father, and he was the one they wanted.

The kind lady, who lived near the entrance to the grove, took Ann to her home and gave her something to eat, for the child was nearly famished and worn out with fatigue and excitement. Ann kept a sharp look out from the window for her father, and when she saw the bottle green penwiper coat, the tall hat and her kind father's anxious face beneath it, she ran as fast as she could to get to him. She overtook him as he reached the place where



Ann helped distribute tracts from house to house. After three days or more . . . if the people had read them, Ann would give them some more and invite them to their meetings."

he had left her and where he stood much distressed at not finding her. Their joy at finding each other was great, and they thankfully returned to their lodgings.

Meanwhile Sister Howells, who was an energetic woman, staunch in the faith and anxious to do all she could for the gospel's sake, had been left to manage and carry on the business at home in Wales. But she soon found to her sorrow that with embracing the truth their financial interests suffered. The business went down fast, for their patrons had turned against them and very few now came to buy from them, so that Sister Howells now had very little else than the allowance from her father, which she had received ever since she was married. But her father, being angry with her for the disgrace, as he termed it, she had brought on him by joining the despised Mormons, now also threatened to withdraw this much-needed money, unless she would promise to withdraw from the objectionable people. Her father was also much displeased with Sister Howells because she was contributing largely of her means to help the cause along in France.

One day Sister Howells's brother came as a messenger from their father to persuade his sister to leave the Mormon church. Furthermore [her father] sent word that if she did not comply with his wishes she would be disinherited and her allowance cut off. She told her brother that she was unable to comply with her father's wishes. Finding that all his pleadings were vain, her brother returned to their father with this message, and when the old gentleman heard it he became so enraged he

swore that she would be cut off without a penny. Her brother plead for her to no purpose.

About midnight not long after she was awakened by a loud ringing of the doorbell and springing up in alarm she ran to the door and there found her brother once more. He was in great haste and told her to hurry, put something on, as he had a carriage waiting to take her back to their father who was dying, and he wanted to see her before his death. How anxious was the daughter to see her father once more and say a few words of comfort to him before they should part for all time! But when they arrived at her father's house he had gone beyond the pale of understanding the things of this world and died soon after.

Sister Howells then was left in possession of her monthly allowance and also received her share of interest from a coal mine in which her father had been a part owner. She was also able to help carry on the missionary work in France.

When Ann Howells had been in France a year and a half she returned with her father to good old Aberdare. . .



Persecution followed them wherever they went, and it was not long until mob violence forced them out in[to] the grove where they had spent their first night at St. Servin."

About the year 1850 Brother Howells was advised by the brethren to emigrate; so, accordingly, he sold out, and with his family started for the new Zion, the land of promise to those who love God. . .

The work of the Lord went on, also, during the journey. There were no less than fifty added to the Church during the fifty days sojourn on board ship. Twenty-one

LETTER FROM WM. HOWELLS, WELSH MISSIONARY IN FRANCE TO J. DAVIS.

St. Servan, Brittany, September 10, 1849

July 2. Last day before starting on a mission to France: oh, how hard to part with beloved wife and little children, and leave them in the midst of persecuting enemies—leave her and her young family to be provided for from a business that calls for the presence of a person who understands the nature of such an occupation—leave them in the midst of the plague that is reigning with deadly sorrows next door on the right and left, &c. But God commands me to go! His servants command me to go! . . .

After traveling in a few days about eight hundred miles, I arrived on Monday morning the 9th, "droit de ravage" at the dock of France, and I had a beautiful view of the town of Havre, containing about 60,000 inhabitants. . . Even though the French made some kind of law containing toleration. . . "Toleration—allowance given to that which is not approved." It is not allowed, without danger, to gather a congregation together or to preach on the Square, Place, Piers, &c., where thousands gather together to walk, sit, and entertain themselves by playing in many ways and means. It is dangerous to distribute the smallest treatise, if there is in it anything against their goddess; but I escaped in Havre, in spite of distributing during the month that I was there about 1,500 pamphlets in French and English. Voice of Warning, Spencer's Letters, Book of Mormon, &c. I had the privilege of baptizing one young man who was skilled in French, Italian, Creole, English, and Spanish; and there are good prospects for baptizing others, among them a minister of one of the churches, &c.

On the 3rd of August, I left the town to visit my

were baptized in the open sea on a platform let down into the water from the ship's side. . . .

Brother Howells and his family took up their abode at Council Bluffs, where he started a store for the purpose of

maintaining his family till the next year, when they intended to continue their travels to Salt Lake. But God had decreed it otherwise. Brother Howells . . . died at Kanesville that same fall.

In 1852 Sister Howells . . . prepared to begin the journey westward. Brother Howells had brought with him quite a collection of books, which he had intended



family in Wales. . . . Early Friday morning the steamship left the shores of France; and after landing in Southampton (over a hundred miles) I went on the train to Salisbury, from there on the coach to Bath, then on the train to Bristol, and from there by steamboat to Cardiff. . . . home in Aberdare by eleven the next morning. Oh, how lovely it was to see loving faces and enjoy the company of scores of Saints of Aberdare. . . . This branch continues to flourish with a remarkable success, in unity and love for one another, striving day and night with their dear president, Joseph Davies, to plant the godly principles in nearly everyone throughout the place. On Sunday morning, the 19th of August, at five o'clock, I had the honor of baptizing a gentleman on his own land, and confirming him a member of the Church of Jesus Christ. He is a handsome young man, intelligent, and he shall perform a great work, I hope, for his God. I went on train to preach at eleven in Cardiff, and in the evening at six in English. Brother J. Phillips, Pontytypriidd, preached splendidly in Welsh to a simple congregation listening attentively. I received great kindness from all the Saints, especially from brother Ellis.

I departed from Cardiff Monday morning, and arrived at Jersey Island Tuesday morning. I went in the evening with brother Dunbar, the president, about four miles into the countryside to preach. Good brother De la Mere preached in French; and after the meeting was over four were baptized in the sea. The

next night I went with brother Dunbar to St. Albans; after the meeting five went down into the water. One was convinced through reading one of the French pamphlets that were printed in Merthyr. I had already presented brother Dunbar with 400 of the French treatises, and great is the good they are doing. In one place an open space to preach; in another place bringing some to search further for the truths in the preaching meetings, &c. Thursday afternoon I preached to a group of Jerseyites in English. . . . After the meeting six gave their names to be baptized tomorrow night.

I arrived at St. Malo in France, Friday after. And now I am staying in St. Servan, a town near St. Malo. I have visited fifty noble English families with the tracts. Already I have in this place kind friends. That is good for me, for there is animosity here against our dear religion, as there is there. All the Protestant ministers together with the Baptist priests and all their members join together with one heart and hand to persecute the "false prophet," according to their language. I had to go to the English consul Saturday morning for counsel, because the persecution is hot! A young preacher was present who preaches in French in St. Malo. He was satisfied and promised to spend the next Sunday afternoon in my company.

There is no need to beg for a share in the prayers of the Saints in behalf of their brother in a strange country; rather I shall thank them for their revered memory of me at their prayer thrones continually. May the Lord repay them through enabling me to send the news to them that a host is beginning to come into the kingdom.

All yours in Christ, WM. HOWELLS. ▣

Ronald D. Dennis, trans. and ed., Zion's Trumpet: 1849 Welsh Mormon Periodical (Provo, Utah: Religious Studies Center, BYU, 2001).

to add to a proposed public library in Salt Lake City. But to obtain means Sister Howells was obliged to sell them at a sacrifice. So the journey began by ox team. . . .

It was a happy day, when they arrived in the valley. Salt Lake City wasn't much of a place in 1852, but the weary travelers thought it a heavenly rest, for they were free from the persecutions they had been subject to in their old home. . . .

After a year and a half of struggling Sister Howells removed to Brigham City with her family, thinking she could do better there. Two years later Ann was married.

[Ann married Ricy Jones July 1, 1854. Their first child, Ricy Howell Jones, was born May 6, 1856. William H. Jones was born October 7, 1858, in Brigham City, Utah. The family suffered in extreme poverty. "October, 1854. My husband has gone to California to get some work if possible, as we are quite destitute. He wanted me to accompany him, but I could not think of it. It may be better there in a way; but we have come here for the Gospel's sake, and here I intend to stay and weather it out with the rest of the Saints" (Biography, 20).

Shortly after Ann's husband Ricy returned (1856), he bought a farm in "Stringtown" north of Brigham, and they took up the battle of life in a dugout while he was building a Rock House some few miles from where Ann's mother lived. Their first four children were born there, and life went on with many trials and tribulations: "May, '63 We are living in a dugout up here on the North Spring. The neighbors call it the Castle of Spiders and it is well named, for I never saw so many reptiles and bugs of all kinds" (Biography, 24).

When William was nine years old, Ann divorced Ricy and later married John Davidson Burt, August 9, 1875.] (See <http://amateurmormonhistorian.blogspot.com/2009/01/william-h-jones.html#links>)

LEAVES FROM ANN'S JOURNAL:

July, 1883. Both my eldest sons and my husband are on missions. It is a great joy to know and to feel that they are doing something for the great cause; and that God has blessed us with

means so that we are able to help roll the work along.

December, 1884. A great sorrow came to me some months ago. My next eldest son William Howell Jones, who was laboring in the Southern States mission, came near losing his life in terrible mob violence in Tennessee,

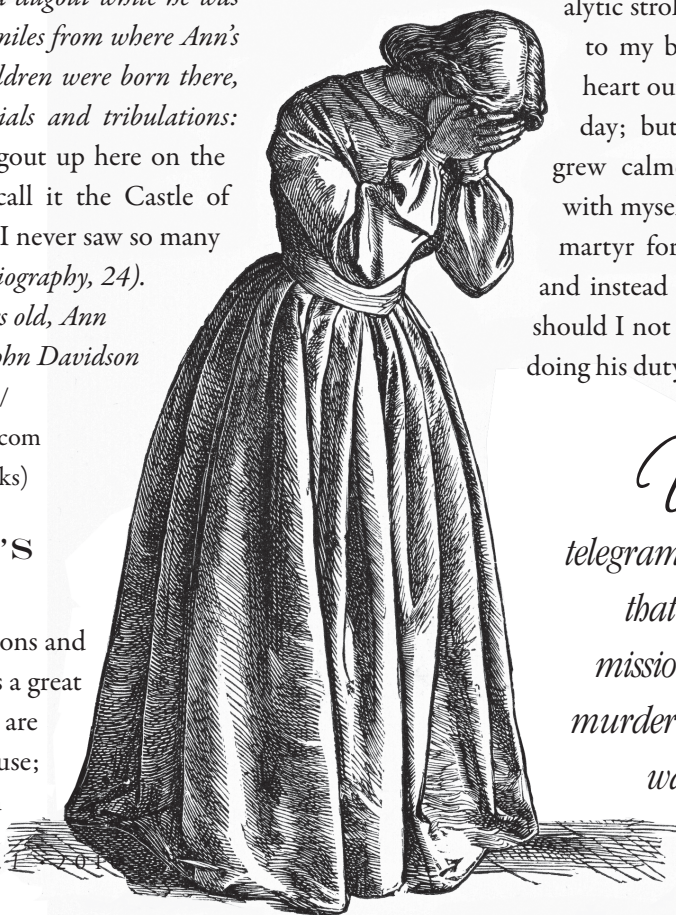
where he was working together with Elders Berry and Gibbs, who lost their lives for Christ's sake.

We received a telegram from Tennessee that three "Mormon" missionaries had been murdered, and my son was one of them. When this terrible news reached me I, being already in a weakened condition after a par-



Ann before her marriage to John Burt.

alytic stroke, collapsed. I took to my bed and grieved my heart out, almost, the whole day; but toward evening I grew calmer and I reasoned with myself that my son was a martyr for the Gospel's sake, and instead of being cast down should I not rejoice that he died doing his duty? And the words of



We received a telegram from Tennessee that three 'Mormon' missionaries had been murdered, and my son was one of them."

the old hymn came to my mind, "Why should we mourn and think our lot is hard, 'Tis not so, all is well." I immediately arose, feeling comforted. My first thought was of my family, who had had nothing to eat all day on account of this great shock. So I went into the garden to get some potatoes, and while there, my husband came shouting and waving his handkerchief. I knew then that some good news concerning my boy had come, which proved true.

He was unhurt, but was coming home with the bodies of the other two brethren. But oh ! while my soul was rejoicing, the hearts of others were breaking in sorrow.

Sandwich Islands Mission, 1891

Brother Lorenzo Snow came to my house this afternoon. He was the president of the stake and one of the twelve apostles. He was quite jolly and he said, "Sister

Ann, I have a mission for you to perform. I want you to go to the Sandwich Islands for five years." For you must know that my husband had been there for several years already on a mission. He had to stay to escape persecution for polygamy. Now, he had been writing me for some time to go there, but I had lost my daughter some time before that and she had left two children for me to raise, one two years old and one nine months old. Shortly after this my son buried his wife who left a child nine months old, so you see with my family I had another young family to raise. Of course when my husband wrote for me to go there I asked the grandmothers of the children if they would take the children, but they both refused. So I told Brother Snow that I thought it was my duty to take care of these children and he told me he would counsel with President Woodruff to see if I could take them with me.

William Howell Jones

was a missionary who survived the Cane Creek Massacre.

Elder Jones spent much of his early mission in Alabama and Mississippi. He was a talented debater and was considered a good match for Elder Gibbs on their tour to publicly defend the Church.

William H. Jones was 25 and unmarried at the time of the Massacre. Described by *Deseret News* as "short of stature, moderate build, and of polished and agreeable address." He "joined Brother John H. Gibbs on Cane Creek" in April 1884.

He knew how to play the Beatie organ, or at least practiced it on one occasion. I have not been able to determine what that is, but it is some kind of musical instrument that Elder Gibbs slept through while his companion practiced.

Elder Jones stayed behind at the Garrett's home on August 10th, to read a sermon in the *Deseret News*. As he later made his way to the meeting he was captured by the mob and left under the guard of one of their number. He was later allowed to escape.

Elder Jones is described in Elder Gibbs's own words: "I recd word from Pres. Robert that . . . one W. H. Jones was to be my companion. I met the said Jones at Bro Elisha Tally's — but little did I think it

was my esteemable old friend W. H. Jones from Brigham City. My heart was lit up. my soul revived And I am proud of my Co laborer. Elder Jones is a Young man of 25 years. unmarried. has a good knowledge of the principles of Gospel. and has great faith in the power of God. He is blessed with talent, education good, He is good company, jovial, comical yet spirited with sufficient good common sense to make time pass agreeable. He came into the Mission is April 83. has labored in Ala and Miss. While there he debated publicly with one Rev. Wheeler made many friends and baptized six."

Gibbs would later say that Jones . . . "is a refined young man of good education and qualifications . . . formerly from Wellsville Cache Co. His deportment is good, is expression in average and in all I think I have been blessed with a good partner."

After his mission William H. Jones married Ellen Jane Stark on 28 Dec. 1887 in Logan, Utah. They had three children. He died on May 6, 1916, in Brigham City, Utah. ▀

See "*The Southern States Mission*," this issue, pp. 26–35.

Excerpts from Bruce Crow at
<http://amateurmormonhistorian.blogspot.com/2009/01/william-h-jones.html#links>



John D. Burt (third over from left, front row) pictured with missionaries from the Sandwich Islands, ca. 1895.

Finally, a short time after that I got word I was to go and I could take the children with me. There were eleven missionaries went the same time I did, and the president was Captain Brown from Ogden. We all stayed in the same hotel in San Francisco. I wanted to take a walk and look around San Francisco and take the three children with me. I took the precaution to provide myself, on a card, with the name of this hotel. We roamed around looking at the sights until it was nearly dusk, thinking sure I was safe, but coming back I lost my way. I met a fine dressed man and I inquired of him if he could show me where this hotel was, which was a very unwise thing in me to do. He told me "Certainly, madam," and he took hold of the youngest child's hand to take us on the street car, saying it was about nine blocks from there. "I will take you to the very place," said he.

My suspicions were aroused at once. I told him, "I think not. The hotel is somewhere around here," and taking the children, I left him and went into a millinery shop to inquire the way. They told me that the hotel was the very next door. When I reached my destination I was very thankful to be safe in the hotel and felt that I had had a narrow escape.

Two days later we set sail for Honolulu on the steamship "Monohowoe." I was sick from the time I got

aboard. The smell of the vessel made me deathly sick and I couldn't eat a thing. On the third day we had a terrible storm. Oh, it was a fright, and they had to pump water from the ship all night long. The boiler burst and finally they thought sure we were going under, so they brought the life-belts around and put them on our pillows. I began to think that I had brought these three children with me and that if the ship were to sink then the children would be lost and that worried me terribly. So I thought, "I know that I shall not be lost because I had a blessing before I left that I should return home safe." So I got the children up from their beds and tried to tie us all together in my life belt so we could not get separated, but it could not be done. I became desperate and I thought I would go to the eleven missionaries. I left the children in bed and went, ankle-deep in water, to find the missionaries. But the lunging of the vessel made it very difficult and I was tossed from one side to another. Finally I reached my destination and I asked the brethren if they would come and take charge of the children for me as I was afraid we were going to sink. I told them I thought that if the children were with them they would be safer than if with me. They said yes, that they would go and get the children. All of a sudden the ship gave such a lurch we thought sure we

were going down. The water came all over the ship with a heavy sea, just like a mountain. Then I got brave; all of a sudden I got strength, and I said to the eleven missionaries, "Brethren, where is your faith? Get up and command this storm to cease." And said they, "Well, we are praying all night long, Sister Burt," and they came with me then to get the children to take into their berths. But the second mate came and said that was not allowed, that the children would have to go back to their own berths that were assigned them. After we got into bed I heard one of the sailors holler out to another sailor: "By Jove, boys, we are safe! There are eleven or twelve Mormon missionaries on this ship and I have heard it reported that there never was a ship lost with Mormon missionaries on, so I think we are safe." Oh, how my heart bounded with joy to think that a man of the world should say this of us.

In a short time the storm subsided, and we reached our destination safe. The ship had to stay in Honolulu for repairs on account of the havoc of the storm.

When we got to Honolulu it was a happy meeting as my husband was there to meet me and he took us to the Mission house where the natives were already there with their banjos to serenade us. I was pale and delicate looking on account of the hardships I had

had, and, says the president of the Mission, Brother Pack his name was, said he to my husband: "Your wife will never be able to take her part in this mission." Now, there were seven of us lady missionaries there and we each were supposed to cook for twenty menfolks in our turns. But in two weeks from then I was up at five o'clock in the morning, ready to take my part with the native girls. I did all the cooking and they did the dish-washing and other work. I got along equally as well as the other sisters for a year and a half. . . .

While there I used to teach a Sunday School class of boys and girls, and how eager those boys and girls were to learn. I had taken with me a book, the story of the Bible, and I would read and explain to them from that, and they were so anxious to hear, that sometimes when they did not see the book they would come up to me and say excitedly: "You forget you book Anni?" And when I would hold it up and show them they seemed greatly pleased. We taught them in English. . . .

While on the Islands I had the honor and pleasure of meeting and explaining the Gospel to the Queen Lili 'uokalani. She sent word one day to the president of our mission, that she was coming to visit her subjects at Laie, and that she would stop over a day with us. Well,

the sisters (there were seven of us), got busy immediately to prepare dinner for her and her attendants. There were sixty of them when they came. We had arranged the tables in the big meeting-room and it was quite a grand affair.

The queen, a dark, lady-like woman, was splendidly dressed. She conversed well in English and was very pleased. Her appearance was refined and she spoke in low tones. I had the honor of entertaining her while the other sisters, got the dinner ready and on the table.

Queen Lili 'uokalani

Lili 'uokalani became queen in 1891. A privisionist government, supported by American businessmen, rose up against her in 1893. In 1895 she was put under house arrest and spent one year confined to a second-floor bedroom of the Iolani Palace. After she was pardoned in 1896, she spent the remainder of her life fighting for the restoration of the Hawaiian kingdom and willed her possessions to the Queen Lili 'uokalani Children's Trust. She visited Utah. She died in 1917 at age seventy-nine.



❖ We spoke about the Book of Mormon and the ancestors of her people and she was much pleased to have me tell of the Book of Mormon incidents. She expressed a great desire to possess that book and I afterwards bought the best copy of the Book of Mormon that I could procure there and presented her with it, for which she seemed much pleased.

She told me that she did not doubt that what she had heard was true, but it would be impossible for her to embrace it, as she feared that that would cost her her throne. Poor thing, how uncertain are the things of this world! Her throne she may lose anyway; how much better to possess the favor of the Lord. But I shall always remember her with pleasure. . . .

Then I was taken very poorly and lost my health. I think I worked too hard while I was there. At the end of two years, the president of the mission counseled my husband to let me go home, that the change would do me good and that I had better go home. . . . It was with

a feeling of sadness that I left many dear friends in the Hawaiian country. . . .

The morning before we left, my husband called me and the children into a room and told me he was going to give me a blessing before I left for home. Now he laid his hands on my head and told me that I should not be sick one minute from the time I left there until I arrived safe in Utah, and that the waves of the sea should be calm for my sake. Now, in my mind I doubted this blessing for I had already crossed the sea four times and was deathly sick every time I went near the ship. But, lo and behold, I got on the ship and I was not sick one minute from the time I left the islands until I arrived in Utah.

One day the children were sitting on the deck, and they heard some people, who had traveled between Honolulu and San Francisco for twenty years, say that they had never seen the sea so calm and beautiful as it was on that voyage. The children came down and told me, "Ma, do you remember the blessing that Brother Burt gave you? Don't you think it has been literally fulfilled?" I told them, "Yes, indeed. I think so, too."

I went home and reported myself to Brother Snow and he thought we ought to send one of the other women out there to stay with Brother Burt and asked me which I thought was the best one to send. I told him I thought that Aunt Lizzie was the best because she was the youngest and could stand the journey the best, so he asked me if I would go down there in the buggy and bring her up so that he could have a talk with her. I did so and he gave her a three-years' mission so that the mission was filled with both of us.

Some time after that, a year or two after, I went down to conference and Brother Captain Brown, the man that was president over the eleven missionaries, came to me on the train and said, "Aren't you the little woman who traveled to Honolulu with us?" And he said he could never forget how I came to them that night and told the brethren that they should get up in faith and command the storm to cease. I told him I was the one and we had quite a laugh over it. ▀

Excerpts from Sophy Valentine, Biography of Ann Howell Burt (Brigham City, Utah [N.p.]); courtesy The Bancroft Library, Univ. of California, Berkeley. Note: In some sources the family is referred to as Howell and in others sources as Howells.



Ann with her grandchildren, 1891. The children, from left to right, are Esdras Jones, David Rosenbaum and Moses Rosenbaum.

UPCOMING EVENTS

American Heritage Sampler

Trek: May 11–21, 2010. *Jamestown, VA; Williamsburg, VA; Yorktown, PA; Monticello, PA; Mt Vernon;*

Smithsonian; Arlington; Washington D.C.; Ft. McHenry, MA; Valley Forge; Philadelphia, PA; Ellis Island & Statue of Liberty; Plymouth, MA; Concord, MA; Boston, MA. **Contact:**

Dee Risenmay – 208-356-5805 or Andrea – 801-484-4441

Chapter President's Council

Meeting: May 22, 2010.

Noon at the National Headquarters.

Scandinavian Heritage Festival

Trek: May 27–29, 2010.

History, Art, Artisans & Craftsmen, Architecture, Educational Oasis, Food, and The Scandinavian Heritage Festival. Local guides tell stories and history from each town.

Nauvoo Pageant and Mormon

Trail Trek: July 13–23, 2010.

Optional 7-day: July 14–20. Contact: Dee Risenmay – 208-356-5805 or the National Office – 801-484-4441

NEW MEMBERSHIP

October

Delbert E. Bridenstine
Kay H. Brinkerhoff
Dale K. Henrie
Kevin Jenkins
Richard Jensen
Clarence Jones
Joseph R. Lamoreaux
Steven S. Nelson
Richard Pearce
Daniel Wesley Porter
Gene Schneider
James A. Shore
Ben W. Tenney
C. D. Vance

November

Vincent Erickson
Lee Hendricks
Allen Nielsen
Alan D. Turner

December

John L. Adams
LeGrand N. Adams
Clell V. Bagley
Lynn Blamires
David J. Broadbent

Lane Call
John K. Cluff
Garfield Cook
Mark Ethington
Gary N. Front
James D. Krog
David Maughan
John Maughan
Mark May
Smith D. Monson
Elliot K. Morris
Paul Munns
Justin Nielsen
Kyle Nielsen
Miles Nielsen
Preston J. Nielsen
Ryan E. Nielsen
Tyler Nielsen
Alvin Poarch
David Lawrence Smith
David Leslie Smith
Robert Tanner
Verdun Watts
Gerald E. Wilcox
Robert W. Winegar

Life

Bryce Adams
L. Jay Adams
Stan Allen

Kevin Egan
Anderson
Deloy V. Evans
Dennis J. Bott
Michael R. Bott
Jerry R. Capener
Delmer D. Cunningham Jr.
Bruce Dunn
Clayton Dunn
Curtis Dunn
Perry Dunn
Scott Dunn
J. Wayne Edwards
Brian L. Ernstrom
Robert F. Fillmore
Lowell Heaton
Charles Browning
Hewlett
David Hullinger
Jay M. Jeffery
Al Lemon
Larry Murdock
Morgan M. Murdock
Gary L. Shellabarger
John C. Strasser
Paul D. Strasser
Stanford P. Strasser
Ralph A. Woodward

DECEASED MEMBERS

Robert Amos Bailey–*Life*
Paul Wesley Bott–*Life*
Dr. Don A. Buswell

Duane Barlow Herbert
Henry Sears Hintze–*Life*
Clifton Johnson
Franklin Kennard

Harold Lehman
Frank Taylor–*Life*

ANNUAL MEMBERS CONVERTED TO LIFE MEMBERS

October

Barney B. Chapman
DeLoss M. Eggleston
Steven Hutchins
Heber G. Mower
Kenneth P. Payne
William V. Sanders
John W. Smith
Dwight Stevenson

November

Ray O. Barney
Kenneth G. Blair
Vaughn Carter
Rulon G. Craven
Dwight Edwards
Lowell H. Hinton
Don A. Huber
Hyrum B. Ipson
Jay M. Jeffery

Ralph C. Jones
Larry MacFarlane
Donald A. Mecham
Thomas G. Mecham
Ronald Norviel
R. Kent Parsons
Byron A. Rasmussen
Lynn E. Smith
Patrick L. Stallcup
Morris R. Sterrett
Mark Stoner
Aaron R. Tippetts
Dr. Newell E. Warr

December

Richard Loy Adams
Arnold George Adamson, Jr.
Frederick E. Baird
Robert E. Bateman

Donald L. Beatty
Joseph Bishop
Roger W. Blair
Don Blanchard
Dean L. Bolles
Antone H. Bringham
Dee Glenn Brown, Jr.
Gerald R. Buckner
Van Bushnell
Paul Carroll
Jack Carter
Alonzo Cook
Gerald H. Davis
Gerald W. Day
Wilden Lee Dickson
Richard Dotson
Larry G. Florence
Robert C. Folkman
Frank Goff

Roland Butler Hadley
Vernal R. Hadley
Alden Hamblin
Wayne Hinton
Carl Holmes
Paul Holyoak
Vern Hunter
Garth Isom
Wilbert W. Jennings
Ted W. Jolley
Kenneth F. Judd
George R. Knavel
G. Eugene Larkin
Dane Leavitt
Jeff Marchant
Gary Lynn Matthews
George T. Murdock
Van Nelson
Timothy Neville
Bruce Newbold

Lynn Nielsen
Wendell Olsen
R. Jay Overson
Dean E. Patterson
DeOrr J. Peterson
Duane K. Phippen
Maurice X. Pia
James Ritchie
Val Roberts
Carlton R. Schultz
David Stirland
Wallace Taylor
Francis L. Tilby
Robert F. Wall, Jr.
Brett L. Waters
Leonard W. Waters
Clyde Dallin
Westwood
Daniel M. Wheatley



THE Southern States Mission

The American South was a significant region for Mormon missionary work in the nineteenth century, and it was one of the largest missions. Missionary service often entailed leaving families—either wives or parents—traveling without purse or scrip, and confronting a new country, language, or culture, all with no formal training. Southern States missionaries, in particular, needed to possess courage, boldness, tenacity, and a strong commitment to their religion so they could enjoy the good times and endure the bad.

Statistically speaking the typical elder who served in the South in the latter quarter of the nineteenth

century had been born in Utah, lived in northern Utah at the time he received his mission call, was ordained a missionary in his twenties, held the office of seventy in the Melchizedek Priesthood, and labored as a missionary for approximately two years.¹ . . . The average age of the entire LDS missionary force between 1849 and 1900 was 22 years old, but missionaries in the Southern States tended to be slightly older. Of the 1,664 Southern States Mission elders who listed complete data for birthdates . . . the average age was 27.5 years. The ages of Southern States missionaries ranged from a low of 13.9 to 67, producing a 53-year span in ages.² David Miles was

the youngest missionary. Miles was born in Mink Creek, Idaho, on June 4, 1878. He was set apart for a mission to South Carolina on April 8, 1892, at age 13. William Kemmington, Elmer Hinckly, and J. D. Kilpack Jr. illustrate missionaries who were also ordained at young ages. They were set apart as missionaries at age 15, 16, and 17 respectively. Conversely, H. B. M. Jolley held the distinction of being the oldest Southern States Mission elder. Jolley was born October 11, 1813, in Pitt County, North Carolina, and was set apart for a mission to that state on October 25, 1880, at age 67.³

The encounter between Church members and the



inhabitants and culture of the South varied between 1830 and 1861. Many Mormons traveled to the South to share the gospel with their relatives. However, Southern missionary activity completely ceased during the Civil War and only a handful of elders preached in the region between 1865 and 1874 from the Civil War to Reconstruction. Southerners had not fully recovered from their social turmoil before the LDS Church formally established its Southern States Mission in 1875. During and after this time some Southerners acted xenophobically, despising those they considered foreigners and often persecuting them. Many more tended to distrust foreigners but still treated them cordially. It is not surprising that the Southerners greeted Mormon missionaries, mostly Westerners, with derision and hostility, considering them as spiritual carpetbaggers. It took time and effort of the missionaries to finally build a good repore with the people of the South. . . .

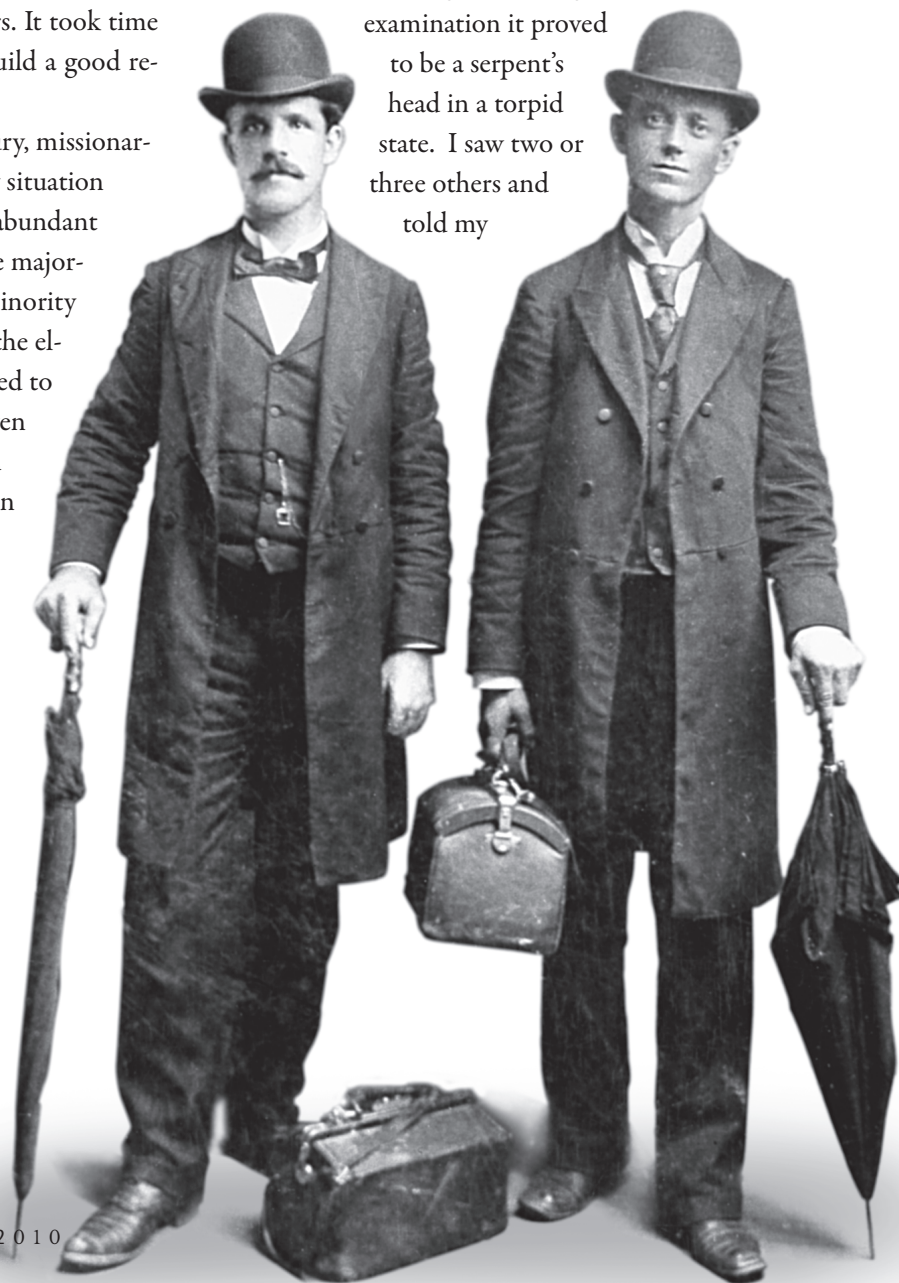
Throughout the late nineteenth century, missionaries serving in the South encountered every situation imaginable in their travels. In spite of the abundant hospitality extended to missionaries by the majority of Southerners, a small, unorganized minority disrupted church services and persecuted the elders. This persecution occasionally escalated to whipping, and in a few tragic instances, even included murder. As a result, the Southern States Mission swiftly acquired a reputation with Church members in the Great Basin for violence. However, nearly all missionaries who served in the South noted Southerners' polar nature: those who were friendly and would share their last crumb of bread, who would risk their lives defending the elders from their zealous neighbors, and those who were hostile, who acted as predators and actively persecuted them. The elders received extraordinary kindness, apathetic indifference, and reprehensible brutality, each in varying degrees. The American South was both a hospitable and, occasionally, a hostile host to LDS missionaries.

1867: MISSIONARY WORK RESUMED

In 1867, LDS Church leaders officially resumed missionary work in the South, when several men were called on missions at the April general conference. Brigham Young called John Brown to act as mission president, since he was familiar with the region's culture. (Brown had converted to the Church in his native Tennessee in 1843.) Brown had an interesting dream on April 2, 1869, while he presided over the Southern States Mission.

"I was in a very large field of watermelons. There were a great many melons and some of the largest I ever saw. They appeared to be three feet long. There had been a heavy frost that killed the vines, and they were effected [*sic*] and beginning to decay. I saw on the side of a large one something protruding. On

examination it proved to be a serpent's head in a torpid state. I saw two or three others and told my



companion to draw one of them out. . . . It was alive, but stupid. It was said that there were a few small melons in the field that were good if they were hunted up.”

Brown then gave the following interpretation to his bizarre dream.

“The field is the United States. The melons are the people. The heavy frost is the late civil war and its consequences. The small melons are the honest in heart. The sleepy serpents are the opposite spirits that reign in the hearts of the people, especially the would-be great ones, which spirits are now held in restraint, hence we have liberty to preach unmolested at present.”⁴

Indeed, LDS missionaries went unmolested for another decade, and these early years were an era when baptismal rates were exceedingly high for the small missionary force.

CONDITIONS IN THE SOUTH

Nineteenth-century LDS missionary life was not for the fainthearted. The men suffered long and toiled hard. The Southern heat and humidity plagued new elders who were not accustomed to them. Elder John H. Gibbs explained the conditions: “I tell you it is hot hot hot! I take off my shirt at night and when I drop it down it drops like a dish rag and remains wet all night, sweat cant describe it.”⁵ Traveling in extreme heat and humidity, often on half-empty stomachs, also reduced missionaries’ normal vitality and stamina.

The South’s sweltering climate fostered large insect and reptile populations, other unhealthful features of the region. Elders from the West often made particular notations of fleas, ticks, and snakes in their journals. For example, Elder Gibbs explained to his wife that Tennessee “is blessed with insects. . . . We can pick them off all most any time in the day.”⁶ Elder Moses W. Taylor found fifteen fleas on his body, but his companion fared much worse: “Bro Church looked like he had been covered for his skin was so blotched that you could

Number of Missionaries Serving in Southern States Mission: 1877–1898

STATE	NUMBER
Tennessee	322
Alabama	270
North Carolina	180
Virginia	159
Mississippi	145
Kentucky	145
South Carolina	130
West Virginia	96
Georgia	57
Florida	42
Texas	35
Louisiana	32
Maryland	8
Arkansas	3
Missouri	3
Missing	62
TOTAL	1689

not find a clear place large enough to put your finger on.”⁷

Some missionaries used humor to describe these unpleasanties. Elder John M. Fairbanks playfully described his battle with fleas: “Persecution raged high last night . . . but I faught manfully and succeeded in killing six of the company . . . [which] was composed entirely of flees.” Fairbanks later summarized his activities: “Spent the evening . . . in athletic exercises with the fleas, they would bit and jump and I would kick & scratch.”⁸ Similarly, Elder Charles Flake devoted an entire journal entry to insects: “Bro. Morrell reports all well in the lower part of the state [Mississippi]. . . . He also reports

that they have some friends that stick close to them, he draws the Photo of some as follows . . . and wants to know if I recognize any of them, and says I can get any size or color I want if I will just send in my order, and they will send me a live sample.”⁹

Many elders, particularly those in the swampy areas of South Carolina and Tennessee, became infected with malaria. Some cases were so acute that missionaries either asked or were instructed to return home. Of the 237 elders who left the mission because of sickness between 1877 and 1898, chills and fever seems to have been the most common culprit.¹⁰ . . . Victims commonly complain of fever, chills, headaches, and weakness. To alleviate such symptoms, nineteenth-century remedies prescribed quinine and guanidine. Once people became infected with malaria and survived the initial attach, they commonly suffered relapses months or even years later. Yellow fever also took its toll on several Southern States Mission elders. . . . Symptoms include a jaundiced coloring, fever, headaches, backaches, nausea, vomiting, and sometimes internal bleeding. After initial infection, many patients recover and retain a lifelong immunity, but an unlucky five to ten percent die within two weeks of contracting the disease.¹¹ . . .



Because missionaries tended to travel without purse or scrip, they wandered from house to house, rarely spending more than one night in the same place, unless Church members or relatives hosted them. Because elders' regular itineraries necessitated constant travel, missionaries typically walked between one and twenty miles a day, occasionally more. Even though Southerners were hospitable, missionaries could not idly wait to receive their help; they had to request it. However, asking for food and lodging required a lot of nerve, and not a little desperation. Hunger pains helped Elder Rudger Clawson rationalize the situation: "The laborer is worthy of his hire.' [D&C 84:79] And upon further reflection, I readily perceived that the true gospel of Jesus Christ, involving the principle of salvation, which I was authorized to offer the woman, would more than offset the value of the food given a thousand times. Thus reasoning, I felt perfectly justified in boldly asking for something to eat."¹²

VIOLENCE

Southern States Mission elders encountered both prejudice and persecution. Prejudice inhibited missionary work and evangelization. Persecution often involved bodily harm; but to some missionaries, persecution was an external validation that they were doing God's work. Historically, the American South has been characterized by a predisposition for violence. Intense persecution against LDS missionaries was particularly pronounced in the American South for more than three decades. A hierarchy of persecution existed which escalated from written threats, to verbal harassment, to physical assaults, and, finally, . . . to attempted murder and murder itself. Missionaries could never predict which threats would be acted upon; constant uncertainty and anxiety characterized their Southern sojourn. Between 1879 and 1898 five missionaries were

killed in the Southern States Mission, and countless others were beaten or physically abused by mobs. . . .

Written Threats. [Elders] periodically received written notices and threats. Occasionally individuals authored such notes, but more often groups of people met together and drafted the documents. While the majority of notices went unsigned, a small percentage included authors' signatures. . . . Only a few groups listed the actual names of those who participated. More often notices were signed "Concerned Citizens," "KKK," or with fictitious names such as "Judge Lynch." . . . Although a few notes were hand delivered, quite often written notices were deposited conspicuously along missionaries' paths. Some were left on the road; some were nailed to trees; and others were tacked on church doors. From time to time, local newspapers, mostly weeklies, even published some of the written notices. The majority of written notices contained creative spellings revealing the individuals literacy or lack thereof.¹³

The case of Elders James T. Lisonbee and John M. Fairbanks illustrates those notes written by groups. Lisonbee received a notice to leave the area while he was serving in Mississippi in 1877. . . .

"We have decided to grant you ten days to leave our country and to carry with you as many of your deluded followers as want to go through and those that stay shall be protected in all their liberties that any other citizens enjoys.

"The above has been written after mature deliberation and a failure to comply will be sufficient to lay waste and deluge this country in blood. What we have written we have written. —Many Citizens."

. . . Elder Lisonbee and his companion soon left the county and traveled south to visit some of his relatives "and to Preach."¹⁴ . . .



Elder Fairbanks received a written notice to leave the country in which he was laboring. The letter asserted that Mormonism was demoralizing and illegal. Then the note demanded that he and his companion leave “as soon as they can ride walk or crawl away never more to return.”¹⁵ . . .

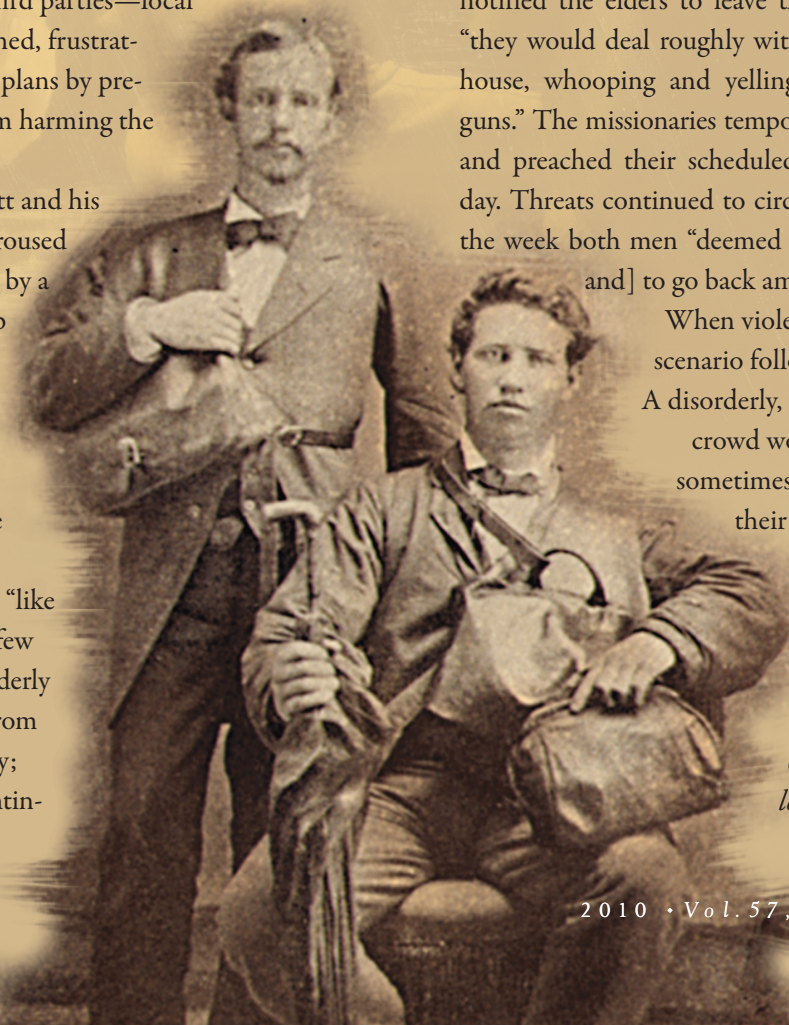
Verbal Harassment. Elders received a steady diet of verbal harassment and threats while serving in the South. Both random individuals and organized groups heckled Mormon missionaries. Some threats were clearly hollow and were used solely to intimidate the elders; others were given as formal warnings to avoid potential abuse in the future; still others appeared to be promises when third parties—local citizens—intervened, frustrating mobs’ violent plans by preventing them from harming the missionaries.

Elder W. Scott and his companion were roused from bed at night by a noisy, vicious mob late one Saturday night. The mob included half a dozen men who threw rocks at the house, fired their pistols, and yelled “like demons.” After a few minutes the disorderly crowd retreated from the host’s property; however, they continued yelling and

shooting their guns throughout the night. Elder Scott, explaining the events to fellow missionaries, wrote that he was able to sleep in spite of the perilous situation. Assessing the situation for his audience, he poignantly penned, “Ala is raging. Hell is boiling. The believers are afraid, saints tremble.”¹⁶

Elder Parley P. Bingham and his companion endured a similar experience. One evening while they were reading quietly in their host’s house, a sixty-man mob—a number estimated by Bingham—surrounded the property. The host walked outside and counseled with the disorderly crowd. When they demanded to talk to the missionaries, the host forbade the elders to go out or the mob to enter. This enraged the rabble, who then notified the elders to leave the county by sunrise or “they would deal roughly with us. They then left the house, whooping and yelling and discharging their guns.” The missionaries temporarily ignored this threat and preached their scheduled meeting the following day. Threats continued to circulate, and by the end of the week both men “deemed it best [to leave the area and] to go back among our friends.”¹⁷ . . .

When violence erupted at night the scenario followed a standard pattern. A disorderly, and sometimes drunken, crowd would seize the elders, and sometimes even yanked them from their beds. The rabble, armed



JOSEPH STANDING,
first missionary to be murdered in the Southern States Mission, labored in Georgia in 1879. Pictured left, Joseph is sitting next to Elder Rudger Clawson.

with guns, clubs, withes, and ropes, would then march to a dark secluded wooded area where they abused the missionaries. In the majority of cases elders reported that the horde initially intended to kill them; but in almost every incident at least one mob member got cold feet, hesitated, and persuaded the group that several lashes would suffice if the elders promised to leave the area by a specific time or date—usually the following morning. . . .

Elder Hyrum Carter and his companion received violent treatment. He reported that one hot summer day a horde seized the missionaries. They marched “all day through sand ankle deep,” traveling fifteen miles. When night came all slept out in the woods. The following morning they marched ten additional miles. . . . When the crowd reached “a very lonely spot,” each elder received twenty-two lashes. Mob members then destroyed all their Church literature. After the “ceremony,” the rabble escorted them to the depot and deposited them on a train for Utah. Elder Carter and his companion traveled only as far as Columbia, South Carolina, where they disembarked and then walked fifteen miles to a friend’s house.¹⁸

Murder. Only four elders were murdered between 1867 and 1898. Joseph Standing, the first missionary to be murdered in the Southern States Mission, labored in Georgia in 1879. He and his fellow emissaries endured many threats and in some cases fled certain areas for their lives. As a result, he had written to the governor nine days before his death, explaining the injustices heaped upon the missionaries and reporting how local officials had “apparently winked at the condition of affairs.”¹⁹ . . .

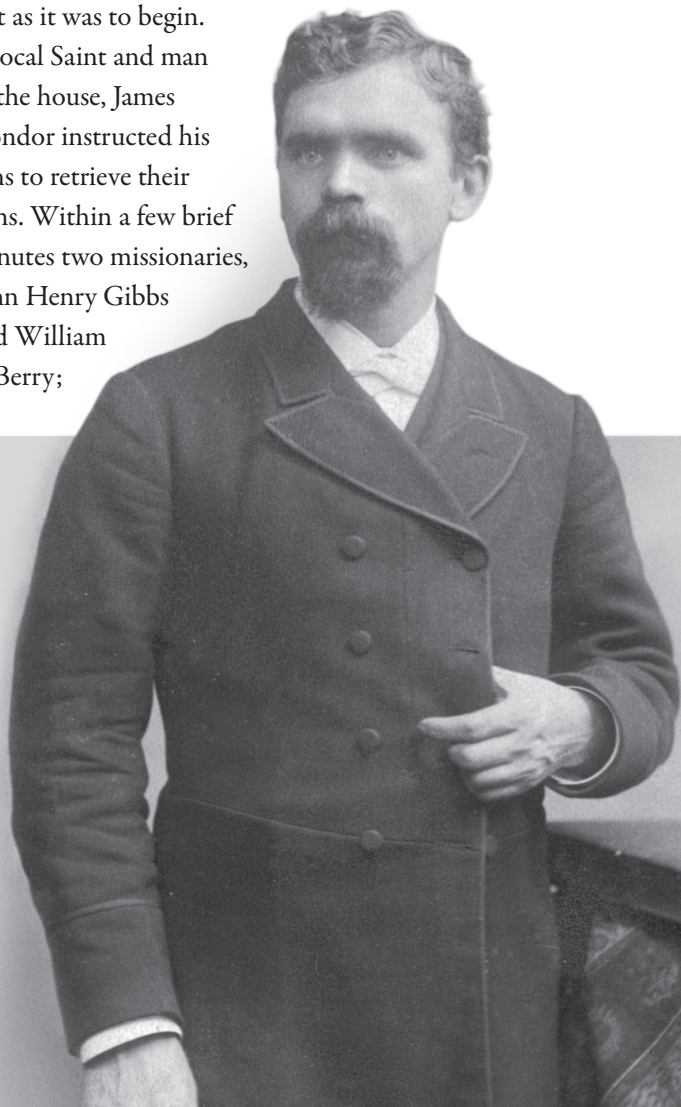
On Sunday, July 21, 1879, a rowdy twelve-man mob apprehended him and his companion, Rudger Clawson, on a public road. After a few hours of derogatory exchanges, violence erupted and Standing received a bullet in the face, leaving him unconscious, but alive. A short time later, Clawson was finally allowed to leave to find help for his wounded companion. In his absence, the disorderly crowd emptied their guns into Standing’s body, no doubt attempting to protect the individual murderer by implicating the group. When the case came to trial three months later, the Georgia jury returned a verdict of not guilty.²⁰

Five years after the Joseph Standing murder, two more missionaries were killed in Cane Creek, Tennessee, in what became known as the Cane Creek Massacre. . . . Four months before the shocking event, Elder J. Golden Kimball recorded, “The idea prevalent here [in Tennessee] is, that there is no law for a Mormon and they can kill us and nothing would be said about it.”²¹ Violence finally erupted on Sunday, August 10, 1884, in Lewis County, Tennessee, when a masked mob raided a meeting just as it was to begin.

A local Saint and man of the house, James Condor instructed his sons to retrieve their guns. Within a few brief minutes two missionaries, John Henry Gibbs and William S. Berry;

Elder B. H. Roberts

In a letter to his mother, Elder B. H. Roberts reasoned, “The Lord can care for me equally as well in Ga. as He can in Utah.” After other comforting remarks, he eloquently penned, “When ever dark clouds have arisen, and times looked troublous, when men have gathered around us with hatred pictures on their faces and murder in their hearts, I have thought, my mother prayed for me this morning—all is well.”



MORMONS IN TENNESSEE.

A BILL TO DRIVE THE PROSELYTING ELDERS AWAY.

NASHVILLE, Tenn., Jan. 11.—Reports come from the eastern portion of the State that Mormon missionaries are at work in that section and are gaining many converts. Two years ago the enraged citizens of Lewis County attacked three Elders while they were conducting services on Cane Creek and shot two of them dead, the third narrowly escaping. The Legislature subsequently passed a law making it a felony to preach the doctrine of polygamy, the punishment being fixed at two years' imprisonment and a fine of \$500. Notwithstanding this law, agents of the Mormon Church are now, and have been for some time, engaged in making known its doctrines to the ignorant classes in the mountain districts. Senator Simerly, who has seen the evil effects of the labor of these emissaries, to-day introduced in the Senate a bill to punish them. The bill makes it unlawful for any person to teach or promulgate polygamous doctrine, publicly or privately, or to bring into the State any books or papers advocating the same. Any person violating the provisions of this bill shall, on conviction, be confined at hard labor in the penitentiary for not less than three nor more than eight years.

Mr. Simerly states that a convert recently died in his county. A daughter of the deceased was baptized according to the Mormon formula as proxy for her father, who wished to be baptized, but died before the ceremony could be performed. Other remarkable instances were related by the Senator. Several missionaries have been indicted, but forfeited their bonds, fearing the result of a trial.

—*New York Times*, January 12, 1887

two local church members, Martin Condor and James Riley Hudson; and the mob leader, David Hinson, lay dead. By the following day, newspapers across the South were reporting the incident. The acting mission president, B. H. Roberts, instructed elders throughout the South to temporarily stop their work and lie low. The horrific event at Cane Creek produced similar reactions among Southern States Mission elders: trepidation, anguish, and concern for the fate of the mission.²²

The last of the missionaries to be killed before 1898 was Alma P. Richards. During summer 1888 he labored in Mississippi by himself and was last heard from in August. Mission president William Spry then organized a search for him. Almost a year later, missionaries discovered what they believed to be his bones beside a railroad track. Historians have followed his journey through Jasper and Clark counties but then can find no

Charles A. Callis,

"The Father of the Southern States Mission," served as a missionary or mission president for 28 years.

The [Southern States Mission] contributed a handful of influential converts. . . . Men such as Abraham O. Smoot, Henry G. Boyle, and Thomas E. Ricks were among those Southerners whom the elders converted. Furthermore, the South was an important training ground for future Church leaders. Prominent Church members such as Wilford Woodruff, Jedediah M. Grant, Rudger Clawson, George Albert Smith, B. H. Roberts, J. Golden Kimball, and LeGrand Richards, among others, proselyted there. Of the first 23 Mormon Apostles, 11 were involved in proselytizing in the South, 3 became presidents of the Church. For better or worse, this experience shaped their view of the world.



trace of his whereabouts until his bones turned up in Meridian, Lauderdale County. The cause of Richards's death has never been firmly established.

After nearly twenty-five years of intensive missionary work by 1,689 elders, LDS Church membership in the South reached an all time high of 10,000 in 1900. . . .

Nineteenth-century missionary life could be physically, emotionally, and spiritually taxing. . . . To endure such circumstances would require a person to have unyielding belief in his religion, exceptional courage, and a strong sense of commitment and purpose. The men serving missions in the South matured—both emotionally and spiritually—through the course of their work; many also developed a deep love and respect for Southerners, as well as stronger faith in their religion. ■

1 See Heather M. Seferovich, "History of the Southern States Mission, 1875, 1898" (MA thesis, BYU, 1996), chap. 3.

2 The youngest missionaries were 13.8, 15.2, and 16.4. Although these could be anomalies, the more likely explanation is that the missionary record contains incorrect data.

3 The record contains the following note under Jolley's

name: "Filled short mission and visited relatives. Jolley was released February 22, 1881, after serving four months. Other missionaries were close to Jolley's age but served longer missions. Some of these include Edwin W. East, who served at age 61, and John R. Holt and Joseph Argyle, who both served at age 60.

4 John Brown, *Autobiography of Pioneer John Brown* (Salt Lake City: John Zimmerman Brown, 1941), 284.

5 John H. Gibbs to Louisa Gibbs, June 12, 1883, Harold B. Lee Library (HBLL), BYU, Provo, Utah.

6 John H. Gibbs to Louisa Gibbs, Apr. 21, 1883, HBLL.

7 Moses W. Taylor, Journal, July 4, 1890, HBLL.

8 John M. Fairbanks, Mission Diaries, Mar. 22, 1883, HBLL.

9 Charles Flake, Diary, Apr. 12, 1884, HBLL.

10 See Missionary Record, Books B & C; Southern States Mission, "Historical Records and Minutes," and "Record of Missionaries in the Southern States Mission, 1877–1898," reel 1, Church History Library (CHL).

11 John Duffy, "The Impact of Malaria on the South," in *Disease and Distinctiveness in the American South*, ed. Todd L. Savitt and James Harvey Young (Knoxville: Univ. of Tennessee Press, 1988), 29–33; Mary E. Stovall, "'To Be, To Do, and To Suffer': Responses to Illness and Death in the Nineteenth-Century South," *Journal of Mississippi History* 52 (May 1990): 95–109; Jo Ann Carrigan, "Yellow Fever:

Scourage of the South," in *Disease in the American South*.

Early Missionary Tools for Preaching the Gospel

by Linda Hunter Adams,

BYU PROFESSOR EMERITUS and editorial staff member of Pioneer magazine

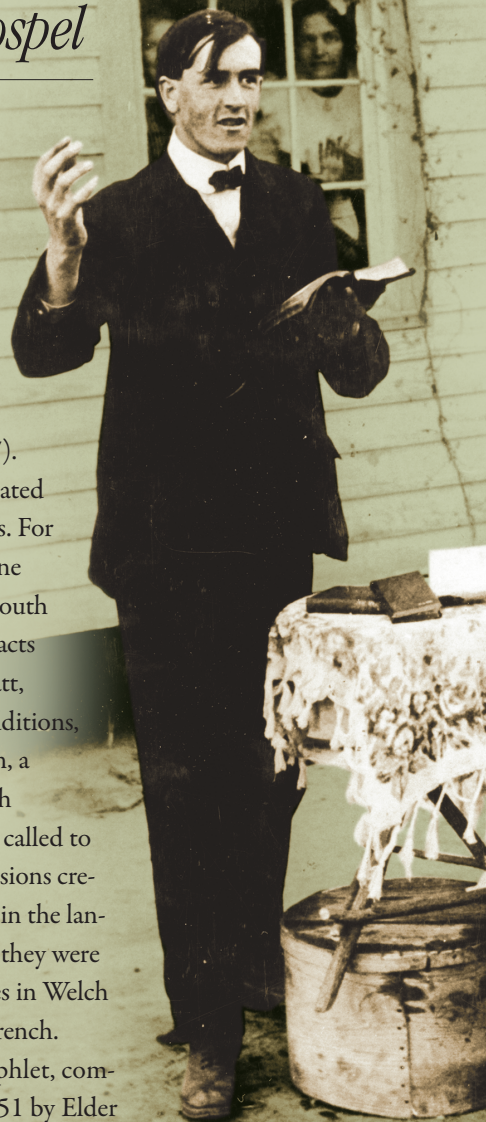
Because the Book of Mormon was a major part of the Restoration of the gospel and provided new scripture from God, the early missionaries of the Church used it extensively in their missionary endeavors. It was their basic proselytizing tool.

They also used pamphlets from early Church leaders, such as Orson Hyde's *A Prophetic Warning to All the Churches, of Every Sect and Denomination* (1836); Parley P. Pratt's *Voice of Warning* (1837) and *Mormonism Unveiled* (1838); Orson Pratt's *An Interesting Account of Several Remarkable Visions* (1840); Lorenzo Snow's *The Only Way to be Saved: An Explanation of the First Principles of the Doctrine of the Church of Jesus Christ of Latter-day Saints* (1841); Orson Spencer's *Letters Exhibiting the Most Prominent Doctrines of the Church of Jesus Christ of Latter-day Saints* (1848); Orson Pratt's *Divine Authority* (1848); Orson Pratt's *A Series of Pamphlets* (1851) (popularly known as *O. Pratt's Works*, it is a collection of 16 missionary tracts, including *Divine Authority*, *Kingdom of God*, *Remarkable Visions*, *New Jerusalem*, *Divine Authenticity of the Book of Mormon*, *Reply to a Pamphlet Printed in Glasgow*, *Absurdities of*

Immaterialism, and *Great First Cause*); Parley P. Pratt's *Key to the Science of Theology* (1855); and Franklin D. Richards's *A Compendium of the Faith and Doctrines of the Church of Jesus Christ of Latter-day Saints* (1857).

Some missionaries created their own missionary tracts. For example, Richard Ballantyne (India) and Jesse Haven (South Africa), drew heavily on tracts by Orson and Parley P. Pratt, while making their own additions, as did Benjamin F. Johnson, a missionary to the Sandwich (Hawaiian) Islands. Those called to non-English-speaking missions created missionary pamphlets in the language of the people where they were laboring, such as Dan Jones in Welch and William Howells in French.

One missionary pamphlet, compiled and published in 1851 by Elder



12 Rudger Clawson, Papers, 34, Archives, Marriott Library (ML), U of U, Salt Lake City.

13 David Whittaker has suggested that some of these misspellings may have been deliberate. Such flagrant misspellings would help hide the people's true identities.

14 James Thompson Lisonbee correspondence, Feb. 1877, CHL.

15 John M. Fairbanks, Mission Diaries, Feb. 3, 1883, Special Collections, HBLL.

16 W. Scott to Brothers Daniels, Taylor, and Packer, Sept. 6, 1881, in John Morgan Papers, ML.

17 Parley P. Bingham, "The Missionary Field: Lively Experience in the South—Futile Threats, Mar. 10, 1887," Journal History.

18 Hyrum Carter Diary, July 13–14, 1893, CHL.

19 William Whitridge Hatch, "There Is No Law": A History of

Mormon Civil Relations in the Southern States 1865–1905 (New York: Vantage Press, 1968), 41–42.

20 Edward L. Ayers explained that jurors often acquitted the accused because they feared being in similar circumstances. "Each juror feels that he might, on leaving the court, find himself in the same position as the accused, and he acquits." *Vengeance and Justice: Crime and Punishment in the Nineteenth-Century American South* (New York: Oxford, 1984), 17.

21 J. Golden Kimball Diary, Apr. 5, 1884, ML.

22 See B. H. Roberts, "The Tennessee Massacre," *Contributor* 6 (1885): 16–17; Gene A. Sessions, "Myth, Mormonism, and Murder in the South," *South Atlantic Quarterly* 75 (spring 1976): 212–25; and Marshall Wingfield, "Tennessee's Mormon Massacre," *Tennessee Historical Quarterly* 17 (Mar. 1958): 19–36.

Franklin D. Richards, president of the European Mission of the Church and one of the Twelve Apostles, was later adopted as one of the standard works of the Church—The Pearl of Great Price. President Richards, feeling a need for instructional materials for new members of the Church, gathered materials he felt were necessary for the benefit of the English and European Saints.

The "very important articles," made available primarily in Great Britain, were

1. The Book of Abraham, translated from Egyptian papyrus and first printed by Joseph Smith in Nauvoo, Illinois, in 1842.

2. Materials from Joseph Smith's translation of the Bible, which contained records of Adam, Enoch, Noah, and Moses. These had been published mainly in *The Evening and the Morning Star* in Independence, Missouri, 1832–33, and in the *Millennial Star* in Liverpool, England.

3. Selected portions of revelations given to Joseph Smith, revelations that had previously been published in the Doctrine and Covenants and that dealt with fundamental

principles and ordinances of the gospel—baptism (D&C 20:37, 72–74); duties of members after baptism (D&C 20: 68–69); method of administering the sacrament (D&C 20:75–79); duties of elders, priests, teachers, deacons (D&C 20:38–59, 70, 80; 107:11); the order of the priesthood (D&C 107:1–20); duties of the Twelve Apostles and seventies (D&C 107:23, 33–34, 93–100); the second coming of Christ (D&C 27:5–18); and the rise of the Church in the last days (D&C 20:1–36).

4. Extracts from Joseph Smith's history—his vision of the Father and the Son, of visits of angel Moroni, of obtaining the plates from which the Book of Mormon was translated, and of the restoration of the Aaronic Priesthood.

5. Two revelations clarifying certain New Testament scriptures—an explanation of a portion of the revelation of John (now D&C 77) and a revision of Matthew 24, from Joseph Smith's Translation of the Bible (JS—M 1).

6. A revelation of Joseph Smith that had not been published before—the prophecy on war (now D&C 87).

7. A poem by John Jacques (convert to the Church in 1845) entitled "Truth," now "Oh Say, What Is Truth?" (Hymns, no. 272, see back cover this issue).

8. The thirteen Articles of Faith.

The early missionaries used these basic sources, along with their own understanding and testimonies of the Restoration, to preach the restored gospel throughout the world. ▀



BOOK OF MORMON
BY THE HAND OF
FROM

TIMES AND SEASONS.

20 APR 1885 LONDON PIONEER 35

VOL. I. No. 1.]

COMMERCE, ILLINOIS, NOV. 1839.

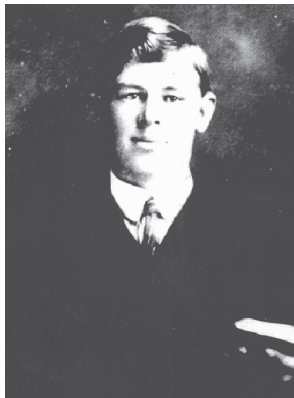
[Whole No. 1.]

ally cut to pieces, then left to die; but

The Ultimate Sacrifice

Most missionaries in the early days of the Church returned to their homes and loved ones after completing their missionary service. Although it happened rarely, some missionaries died during their missions, usually of disease, sealing their missions with their lives. The following biographies are from The Transfer: Stories of Missionaries Who Gave the Last Full Measure of Devotion, comp. Susan Evans Wood (Digital Legend Press, 2009).

Story related by Byron Neal Chapman, great-nephew



Thomas Jefferson Adair

Born May 28, 1884, Thomas Jefferson Adair was a cowboy on the Blue River Wilderness, south of Nutrioso, Arizona, where his father, Samuel Newton

Adair, was a rancher. Samuel had served a mission with Jacob Hamblin among the Hopi and Navajo Indian tribes in Southern Utah and Northern Arizona. . . .

Thomas . . . received his call to the Southwestern States for The Church of Jesus Christ of Latter-day Saints and was set apart on April 1, 1904; he was assigned to labor in Arkansas.

Elder Adair received a letter from Mission President James G. Duffin at the headquarters of the Southwestern States Mission in Kansas City, Mo., informing him of what he should take. "Bring no books nor extra clothing except one pair of garments. Knit garments are worn by almost all the elders. . . . We have made special arrangements with the 'Western Knitting Co' . . . in Salt Lake City, whereby Elders can get . . . a 20% discount. . . . Also, if you want to get a Prince Albert suit in Salt Lake City, go to West's Mail Order House. . . . They have agreed to sell you a \$21 suit for \$14. We supply Elders here at the office with suitable grips, clothing of all kinds (except garments), books, tracts, etc. We keep on hand Bibles specially suited to our work. . . . Bring no trunks or valises: you cannot take them with you in your travels, and we have no room to store them here. May the blessings of the

Lord attend you on your journey to this city and throughout your mission."

A few pages from Elder Adair's journal indicate he and his companion spent part of their time looking for food and for places to sleep. After eating a morning meal, they were on their way, teaching as they went, and seeking food and lodging each night. They used each opportunity to preach the gospel and bear their testimonies.

"Friday 5 August 1904. We arose this morning feeling able to pursue our journey, and shortly after eating our breakfast began to do so. We ate dinner with a man by the name of Moreland. After dinner we had all the muskmelons we could eat. . . .

"Wednesday 10 August 1904. After eating our breakfast we borrowed a kettle, a tub, and some soap and went to the spring and washed our clothes. We got our washing out about noon, ate our dinner, and then wrote some letters while our clothes were drying. When they were dry, we put them in our grips and started on our journey. We walked five or six miles and found us a place to stay. The man's name was Mr. Wickersham."

During his mission, Elder Adair became ill. There are no details to indicate when or where Elder Adair contracted typhoid malaria, but malaria generally comes from drinking impure water or is contracted from mosquitoes. He had served 28 months as a faithful missionary when he contracted the disease. He was released from his mission and started for home.

Evidently, Elder Adair's parents received word that he had arrived in St. Johns, Arizona, on July 23, 1906, and was quite ill with a fever. His parents lived in Nutrioso, about 75 miles from St. Johns, and they traveled to his bedside to assist him. They found he was too ill to travel any farther, and he passed away about a week later on August 1, 1906, at age 22. ▀

Story related by Rhonda Nanney Stohl (Her maternal grandmother, Ardell Tanner Nanney, was Elder Peck's niece.)



Bryan Ward Peck

Bryan Ward Peck was born July 27, 1877, in Thatcher, Idaho, to Hezekiah Hatch Peck and Mary Susannah Nowlin. . . . Bryan came from a large family of 11 children. . . . His grandfather, Martin Horton

Peck, was among the first members of the Church who was called on several missions and performed many healings for members of his family and others. . . . Bryan Ward Peck's mother's family originally came from Tennessee. . . . [Elder Peck was] called to the Southern States Mission [and] all of what we know about his experiences as a missionary in Tennessee are taken from letters. . . . The earliest of Elder Peck's letters is dated 21 June 1889, written a short time after he arrived in Tennessee.

In that letter, he wrote that he had experienced some delay and confusion upon his arrival, before the days of smooth transfers and convenient transportation: "We left to go to our field of labor and got this far and did not meet the elders as we expected. Elder Decker has got to go with me to find our companions. We expect to walk 10 miles to where they have been laboring. . . ."

He soon found his companion and wrote . . . a few days later: "I am on the tramp at present and have been up in the morning at about 7 o'clock and out until 10. We left Franklin and walked 17 miles without any dinner or supper. The next morning we got breakfast and walked 12 miles without any dinner, but had supper." Later they met one of the few Saints in Tennessee, ". . . and when he invited us to go to his house and spend the night with him, you can bet we accepted the invitation with gladful hearts. . . ."

Bryan apparently had a difficult time adjusting to the heat and humidity of the South. He says in that same letter, "It is awful hot, about 90 degrees . . . my clothes are

wet with sweat every day but that does not matter for it's an Elder's life for me with its trials and trouble and dinners free."

On August 12, 1899, Elder Peck wrote . . . his observations regarding the religious conditions of the people in the area. "Well, if you could just see some of these churches here and how they are conducted. Everyone has his own ideas in regards to what is right, so that there is no one who knows what the whole church does believe in. About every tenth man is a preacher and presents a different road to heaven so there is a road for all. If one does not suit you, you can find one that does."

The next letter, written September 9, 1899, finds Elder Peck still suffering from the heat, and from strange ideas about Mormons. He wrote: "We are having a hot time. If you do not think so, you had better come and walk 16 miles in the sun when it is 104 degrees in the shade. It has been up to 119 in the shade. . . . We are accused of baptizing a lady and telling her man that she is as much our wife as she is his, but that is not so, as we have not baptized any lady at all yet, so you can see what we are thought of in here." . . .

The final letter . . . , dated March 20, 1900, is from the woman and her daughter who took Elder Peck in when he fell ill and in whose home he died. It is signed by Lizzie Vaughn and her daughter. Sister Vaughn expresses her sympathy to Bryan's sisters and expresses her love and appreciation for Elder Peck. "We thought he [Elder Peck] was such a good boy, he seemed like home folks to us. . . . [He] bore his sickness the best I ever saw and never complained. I would of been glad if he had come to our place sooner, thinking it would of been better for him. When he was first taken sick he was caught in a rain or two which of course made it worse for him. . . . He called Elder Brimhall to the bed a few hours before he died and ask him what he thought of his case, and put his arms around the elder's neck and told him that he looked like one of his brothers. . . ."

From your sister in the Gospel, Lizzie Vaughn and daughter." . . .

Elder Peck's mission was only a matter of months in duration, but he gave the ultimate sacrifice and remained faithful until the end. He died at age 23.

Story related by Richard W. Burt, nephew (son of Reginald Nelson, brother to Cleon)



Albert Cleon Burt

The Burt family members were farmers. Albert Cleon Burt . . . was born in Brigham City, Utah, September 17, 1890. . . .

Cleon was set apart for his mission to New Zealand on November 22, 1911, by Elder Rulon S. Wells. . . . It appears from his letters home that he enjoyed his service to the Lord, and by all accounts stayed in touch with his family. In an undated letter to his Aunt Gean, Cleon wrote: "I am enjoying good health and am enjoying my labors very much. . . . I am laboring among the Maori people. I am laboring in a district that Ezra labored in about twelve months. I wish Ezra was out here now. . . . Love to all, From Cleon." . . .

Elder Cleon [contracted] typhoid fever and died January 8, 1913, in Waiaaco Conference, Thames, New Zealand. . . .

Thomas Albert Burt told his son Alma, of Elder Burt's passing in this way: "On 8 January of 1913 . . . in the middle of the night I was awakened and actually heard a familiar voice. My wife was sleeping soundly at the time, and I recognized this voice as that of Cleon's and, although I recognized no form, this voice spoke distinctly and clear; it said, as I remember, 'I am your son, Cleon; I can see you but I realize that with my spiritual or etherealized body, you can not recognize me. I have now departed from this life, my mission on this earth is completed, and I have been assigned a special task to perform on the other side. The glorious abode I am privileged to abide defies all manner of description pertaining to its magnificence and glorious splendor.

"Be of good cheer! All is well! Tell Mother in the morning to not grieve, that she will soon learn and hear of my death. I have been granted, through the merciful providence of the Divine Creator, to make this visit in order to bolster Mother, especially in this hour of her be-

reavement, since she had already borne her cross at the passing previously of Lloyd's [another son] transition and initiation into the heavenly realm. Without this assurance of my spiritual well-being, such an occasion would be too much of a shock for her."

Albert explained that after this visitation, a feeling of peace, tranquility, and serenity permeated his soul, the like of which he had never before or since experienced. He said this apparition almost transcended him upon a higher and loftier plane of consciousness; he experienced no sorrow or apprehension; it was as if a feeling of bliss and exaltation crept over him, indescribable or unexplainable in earthly terms.

It was only a short while after this heavenly visitation that the family received the telegram announcing Cleon's death. In the meantime Albert informed his wife of Cleon's visit and the message he was permitted to give—this divine or spiritual experience had its soothing and comforting effect. Very infrequently are we, as individuals, permitted to witness such heavenly or spiritual manifestations, and Albert's description of the event is most awe-inspiring. Cleon must have been an illumined soul to have been in attunement with the infinite during his mission.

Elder Burt's body was brought home in the company of Elder Emery Wight, a missionary also serving in New Zealand. Elder Wight . . . also from Brigham City . . . recorded the following: "My mission was getting close to an end, about six months at the very most. . . . Then, early one Saturday morning, I got a telegram informing me of the death of Elder Cleon Burt; and it said for me to pack my trunks and get the Wednesday boat back to Auckland, the mission headquarters. . . . Monday morning we . . . traveled about 50 miles that day by horseback through trails—very few roads. We got over to the district headquarters late in the afternoon . . . where I started gathering up my things and packing my trunks. . . . I had about 20 miles to travel by train. . . . When I got to Auckland, they informed me definitely that I would be in charge of the body—taking it home—which apparently seemed like a tremendous responsibility . . . but it really wasn't." . . .

Elder Cleon Burt is buried in the Brigham City Cemetery, with a large marker . . . stating that he died in New Zealand. . . . ▀

Calling the First Women Missionaries

In 1898 . . . George Q. Cannon announced, “It has been decided to call some of our wise and prudent women into the missionary field.”¹ In the past a few sisters . . . had accompanied their husbands who were serving as missionaries, but never before had the Church officially called and set apart sisters as ambassadors of the Lord Jesus Christ.

ELIZABETH CLARIDGE McCUNE (1852–1924), mother of nine children, was a member of the Relief Society and the YWMA general boards for many years. She chaired the Genealogical Society of Utah, was a temple ordinance worker, and was a missionary on Temple Square. She was also active in the women’s rights movement and attended international women’s conferences in London and Rome. . . .

In the winter of 1897–98, before leaving for a tour of Europe with her family, Sister McCune went to Lorenzo Snow for a blessing. Among other things, he blessed her that “thy mind shall be as clear as an angel’s when explaining the principles of the Gospel.” . . . One day she told her daughter of her belief that it would not be very long before young women would be called to serve missions.² Upon returning home, she told President Snow of her experiences in explaining gospel principles to non-members all over Europe . . . [and] that her teachings were instrumental in bringing some members of her English family into the Church. It was shortly after this that President Cannon made his announcement. . . .

“The very first sister to be set apart and formally commissioned as a missionary of the Church of Jesus Christ of Latter-day Saints was **HARRIET MARIA HORSEPOOL NYE**, wife of President E. H. Nye of the California mission. She



was set apart at San Francisco, March 27, 1898, by Apostle Brigham Young.

LUCY JANE BRIMHALL and AMANDA INEZ KNIGHT were the first single sister missionaries called in the Church. They were called April 1, 1898, to serve in Great Britain.³ . . . Several issues of the *Young Woman’s Journal* carried articles or letters regarding their proselyting activities. . . .

These sisters energetically involved themselves in missionary work tract-ing door-to-door, taking part in street meetings, and even drawing large crowds. In the face of the degrading images painted on the pages of the English anti-Mormon press, it was a novelty for the British people to see two Mormon women who were not only attractive, but intelligent, forceful speakers as well.

In a published letter, they reported, “We take part frequently in street meetings and have thus far been

listened to attentively, with no interruptions. Having accepted many invitations to call upon people at their homes to talk upon Utah and her people, also the Gospel, as a result we already have some dear friends in Bristol.”⁵ . . .

Sister Knight, in a letter, reported: “Although we do not always have clear sailing and have even been forced to seek protection from mob violence in a police station, receiving the slurs of the mob and even spat upon by the enemy, together with rocks and sticks from their hands, yet we rejoice in the work.”⁷ Inez Knight and Lucy Brimhall were only the first of thousands of women to valiantly proclaim the gospel in missions all over the world. ▀

See Church History in the Fulness of Times, *Institute Student Manual*, 456–58.

1 J. [Susa Young Gates], “Biographical Sketches: Jennie Brimhall and Inez Knight,” *Young Woman’s Journal*, June 1898, 245.

2 Susa Young Gates, “Biographical Sketches: Elizabeth Claridge McCune,” *Young Woman’s Journal*, Aug. 1898, 339–40.

3 J. [Gates], “Jennie Brimhall and Inez Knight,” 245–46.

5 “A Letter from Bristol,” *Millennial Star*, 28 July 1898, 477.

7 “Our Girls,” *Young Woman’s Journal*, Apr. 1899, 187.

Oh Say, What Is Truth?

by John Jaques, 1827–1900

*Oh say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce,
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.*

*Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire.
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies:
'Tis an aim for the noblest desire.*

*The sceptre may fall from the despot's grasp
When with winds of stern justice he copes.
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude
blast
And the wreck of the fell tyrant's hopes.*

*Then say, what is truth? 'Tis the last and the
first,
For the limits of time it steps o'er.
Tho the heavens depart and the earth's fountains
burst,
Truth, the sum of existence, will weather the
worst,
Eternal, unchanged, evermore.*

Hymns of The Church of Jesus Christ of
Latter-day Saints, no. 272

